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SEEING THE BODY OF OUR LORD

The Church is a living organism, not a dead trunk, and one of the ways in which it gives proof of both vitality and adaptability is by the continual evolution which we observe in its devotional practices. More especially is this true of the remarkable development which has taken place in the extra-liturgical cultus of the Blessed Sacrament. I think it may be said that the process of this development has come to be adequately understood only in recent years, and it will be my object in the present paper to try to give a compendious account of the facts now generally admitted and to supply some scraps of fresh evidence which help to fill in the picture.

If we set ourselves to trace out the beginnings of the movement which has given us not only our Benediction of the Blessed Sacrament, but also the *Quarant' Ore* or Forty Hours and other associated exercises so dear to the hearts of Catholics, we find that the starting point must be identified with a seemingly insignificant controversy, connected with a detail of Catholic teaching, which came to be debated in the theological schools of Paris during the latter half of the twelfth century. To the scientist of our own day or to the man of affairs, the point then in dispute can hardly appear otherwise than as a finicky scholastic subtlety. The professors themselves who took part in the discussion seemed disposed to treat the matter as of no great consequence—indeed some of them frankly said as much. No mention of the controversy will be found in our history books, or even in any but quite the most recent works which profess to deal with the currents of medieval thought. And yet that little disagreement among theologians has led to developments which have notably influenced the lives of many millions of the faithful and which have supplied a great deal of what is most distinctive in the devotional spirit of the Catholic Church at the present day.

There was nothing very abstruse or very complicated about the dispute of which I speak. By the middle of the twelfth century all, or nearly all,¹ the theological writers in western Europe had reached the conclusion that the transsubstantiation of the bread and wine into the Body and Blood of Christ was effected by the words "this is My Body," "this is the chalice of My Blood, etc.," as the priest recited them in the canon of the Mass. Upon this the western doctors were now agreed, though there had probably been some vagueness in the beliefs of an earlier period, owing partly no doubt to the influence of Greek ideas connected with the Epiclesis. But still a doubt remained as to whether transsubstantiation took place separately and successively in the two species, or simultaneously in both. Did the bread become the Body of Christ immediately when the priest had spoken the words *Hoc est corpus meum*, or was the change effected only when the other part of the form, *Hic est calix sanguinis mei*, etc., converted the wine into the Blood? The Body of our Lord, it was argued, included the Blood by concomitance; the Body could not be there without the Blood, but until the whole form was completed the Blood of Christ was not yet present. Therefore, they infer, it was, to say the least, unsafe to assume that what the priest held in his hands after pronouncing the words *Hoc est corpus meum* was already the Body of Christ and worthy of adoration. There can be no doubt that in the second half of the twelfth century a considerable number of the most prominent teachers held this view, defending it more particularly on the ground that in such a matter probability would not suffice and that before the Host was honored by any external act of worship, there ought to be absolute certainty that the body of Christ was present. Even as early as 1162,² or thereabouts, the problem was already being debated, for Stephen of Tournai in his *Summa* declares that while it is certain that transsubstantiation is effected by the recital of the words of institution embodied in the canon, "it would be superfluous to inquire whether the change is wrought by instalments as the words are successively pronounced" (*Utrum hoc pedetentim fiat, ut verba dicuntur, quae rere aut disquirere supervacaneum est*). Only this much a sound

¹ There were, however, a good many, like Peter Lombard, Hugh of St. Victor, etc., who say nothing, or else speak very vaguely, about the form of the Eucharist.

² J. F. von Schulte considers that the *Summa* of Stephen of Tournai was compiled before 1159; but cf. Singer, *Die Summa Decretorum des Magister Rufinus*, p. cxvi, and Gillmann in *Der Katholik*, xxxviii (1908), p. 418, n.

faith believes and proclaims that when all these words have been spoken complete transsubstantiation has surely taken place.³

How long the discussion continued is not quite clear. Everything points to the conclusion that it was in the theological schools of Paris, which at that period was the center of the intellectual life of the Church, that the dispute not only originated but developed and was finally decided. We may assume that the treatise of Lotario Conti (Pope Innocent III), *De sacro altaris Mysterio*, was written before his election to the papacy and probably while he was still resident in Paris, i. e., before 1187, but in this he gives proof of a certain deference for the opinion of those who maintained that transsubstantiation took place in both species simultaneously and only when all the words had been completed. Personally he held the view that the Body of Christ was present immediately the words *Hoc est corpus meum* were spoken, but he concluded that it was unsafe to act upon this presumption. Accordingly he decided that if the priest after completing the first consecration fell ill and was unable to continue the Mass, another priest should take his place but should repeat the whole of the canon with a new host, the host already consecrated being reverently preserved until it could be consumed. Similarly he implies that a like course should be followed for precaution's sake if the priest found that the chalice was empty or that some liquid had been used which was not wine. It was not sufficient, he thought, to pour in wine and to repeat only the second consecration. The priest ought to take a new host and begin again after the words *Te igitur* which follow after the preface.⁴ Giraldus Cambrensis in his *Gemma ecclesiastica*, written about the year 1199, speaks in the same sense, but in contrast to Innocent III, he seems to be thoroughly persuaded that his old professor, Peter Comestor, the chancellor of Paris, who strongly maintained that no transsubstantiation occurred until the words of consecration had been pronounced over both elements, was justified in the view he took.⁵

I pass over several others such as Sicardus of Cremona and Peter of Poitiers, who refer to the same controversy.⁶ Most of them seem to speak with a certain amount of doubt, and it is noteworthy that a measure of hesitation still betrays itself even in Caesarius of Heister-

³ J. F. von Schulte, *Die Summa des Stephanus Tornacensis*, p. 273.

⁴ See Migue, P. L. cxxvii, 858, 859, 868, 872, 873, and cf. also cexiv. 1118-1122.

⁵ Giraldus Cambrensis, *Opera* (Rolls Series) II, pp. 27-28, and 124-125.

⁶ See e. g. Gillmann in *Der Katholik*, Vol. xxxviii (1908), 421-423.

bach, the Cistercian, whose *Dialogus* was probably not given to the world before 1220 or thereabouts. He represents a novice as asking what the position would be if after the consecration of the bread it were found that owing to some negligence there was no wine in the chalice. His instructor replies:

"The custom-book of our Order requires us to believe that the Body of Christ is present all the same; for we are directed in such a case not to repeat the consecration of the bread but only of the chalice. I should answer in the same way if the priest were to fall ill after pronouncing the words *Hoc est corpus meum* and were unable to complete the consecration of the chalice. Master Peter the Chanter⁷ and his followers will not allow this, but they maintain that the transubstantiation of the bread into the Body of Christ cannot take place until the words *Hic est sanguis*, etc., have also been uttered. But both the words of the Gospel and many of the doctors in their writings seem to contradict this view."⁸

This is a clear decision which was no doubt adopted by the Cistercians in deference to a well-known letter written by St. Bernard, the glory of their Order.⁹ Caesarius goes on to support his contention both by reasoning and by an appeal to the vision of a certain monk named Godescale who saw the sacred Host transformed into a beautiful infant immediately after the consecration of the bread, and before the consecration of the chalice had been begun. It is probable, however, that those who were of the same way of thinking as the Cistercians and were keen in their advocacy of this view, would not have been content with a mere abstract expression of opinion upon the course to be followed in an emergency which happily could hardly ever arise. That this was, in fact, the case we learn from Caesarius himself, who in a fragmentary work, *Libri Octo Miraculorum*, has left us an account of another miraculous vision. There was a holy woman, he says, at Villers near Gembloux in Brabant, who, among many other similar experiences, saw on one occasion the priest at Mass assisted by two angels. When the priest laid the Host

⁷ Does Caesarius really mean Peter the Chanter, or is he thinking of Peter Comestor or Manducator? I know no reason for supposing that the Chanter did not share the view undoubtedly held by the latter. Both were teaching in Paris at the same time.

⁸ Caesarius, *Dialogus*, Bk. ix, ch. 27.

⁹ Migne, P. L. clxxxii, 181. The case of a Mass celebrated with an empty chalice had actually occurred. St. Bernard, in accord with the rubrics of the present Roman missal, decided that it was not necessary to repeat the consecration over the Host.

down upon the altar again after holding it before his breast to consecrate it, the two angels bowed their heads and raised their hands, adoring with the utmost reverence. Then Caesarius goes on:

"With these angels (he says) those priests are in full agreement who adore the Host in laying it down, believing that the Body of Christ is there. Master Stephen, the Archbishop of Canterbury, who is acknowledged in point of learning to be second to no theologian of our times, has the same custom. When he was asked by the Lord Henry, our Abbot, whether transsubstantiation took place immediately after the words *Hoc est corpus meum*, he replied: 'This I believe and this I will retain till death and so when I lay down the Host I reverently adore it.' I have mentioned the story here (Caesarius goes on) for the benefit of some who, pertinaciously adhering to certain writings of Master Peter the Chanter, declare that the bread is not transsubstantiated until the consecration of the chalice is completed. Such an idea seems altogether ridiculous and contrary to the custom of Holy Church which at the elevation of the Host falls prostrate and adores. I remember speaking at some length on this point in my *Dialogus*."¹⁰

The Archbishop of Canterbury here referred to is, of course, the famous Cardinal Stephen Langton, whose name is so intimately associated in history with the *Magna Charta* extorted from King John. Langton also had taught with great renown in Paris and he was the personal friend of Pope Innocent III. It will be noticed that the Archbishop, supposing his words to have been correctly reported, does not say that he elevated the Host to show it to the people that they might adore; he only speaks of a private act of devotion which may even have been unattended by any external gesture of reverence (*cum depono supplexillam adoro*). On the other hand Caesarius, writing presumably about 1230 or later,¹¹ refers to "the custom of Holy Church which at the elevation of the Host falls prostrate and adores." This certainly seems to suppose the existence of an elevation such as that with which we are now familiar, and there is some evidence that the practice was introduced among the Cistercians in 1215. Further it is possible and even probable that in their private Masses priests often acted upon their own initiative, adopting cere-

¹⁰ Meister, "Die Fragmente der Libri viii Miraculorum des Caesarius von Heisterbach," a supplement to the *Romische Quartalschrift* for 1901, pp. 16-17.

¹¹ In the Tablet, Oct. 26, 1907, I was inclined to infer that Langton was still living when Caesarius compiled this work, but I am now of the opinion that this is improbable.

monial novelties which appealed to their devotion and which they had perhaps witnessed in other churches.

However this may be, Archbishop Langton's words undoubtedly attest the existence of a desire to emphasize belief in the presence of the Body of Christ upon the altar as soon as the *Hoc est corpus meum* was spoken. The very fact that the teaching was contested would be of itself a provocation seeming to call for some outward expression of faith as a protest. Nor can we fail to be struck by the circumstance that it was precisely in the diocese of Paris where this question had been most keenly debated that we find the first explicit injunction to elevate the Host so that it may be shown to the people. The wording of the decree, which belongs to the episcopate of Eudes de Sully (1196-1208), though we do not know the exact year, is most significant.

"It is enjoined (so runs the ordinance) upon priests that when in the canon of the Mass they begin to say *Qui pridie*, holding the Host in their hands, they must not at once lift it too high so that it can be seen by all the congregation, but they must detain it, so to speak, before their breasts until they have said the words *Hoc est corpus meum*, and then let them elevate it so that it can be seen by all."¹²

That this decree is not a mere interpolation seems to be demonstrated by other ordinances of a somewhat later date. Caesarius, who, as a contemporary, a near neighbor and a Cistercian, must surely have been well informed, tells us quite definitely that Guido, also a Cistercian but promoted to be a Cardinal and Bishop of Praeneste, coming as legate of the Holy See to Cologne, "instituted an excellent practice in that city; for he enjoined that at the elevation of the Host the whole people should prostrate themselves at the sound of a bell and remain in that position until the consecration of the chalice."¹³ This was in July, 1201.¹⁴ The wording seems rather to imply that some sort of an "elevation was practiced already, but as Caesarius uses the same term to describe that lifting of the bread from the altar which occurred when the priest took the Host into his hands to consecrate it,"¹⁵ we ought not perhaps to press the point. Again there is explicit reference to an elevation of some sort in certain letters of Pope Honorius III, a portion of which was afterwards included in the *Corpus Juris*. "Let every priest," the Pope wrote

¹² Mansi, *Concilia*, xxii, 682.

¹³ Caesarius, *Dialogus*, Bk. ix, ch. 51.

¹⁴ See Mann, *Lives of the Popes*, xi, 179 and references there given.

¹⁵ *Dialogus*, Bk. ix, ch. 33.

in 1219, "instruct his people frequently that when the saving Host is elevated in the celebration of Mass everyone ought reverently to bow down and that they should do the same when it is carried to the sick."¹⁶

Another interesting ordinance which is constantly cited in the same connection and dated 1208 (?) enjoins that "in the celebration of Mass when the Body of Christ is elevated, at the moment of the elevation or a little before, the bell should be tolled, as has been elsewhere laid down, that in this way the minds of the faithful may be roused to prayer."¹⁷ Unfortunately this decree cannot possibly be assigned to an earlier date than 1221, and may be much later, for it emanated from "William, Bishop of Paris" and there was no William Bishop of Paris in 1208.

It is more than probable, as has already been said, that the lifting up of the host in order to consecrate it was at first very imperfectly distinguished from the raising it above the priest's head on purpose to enable the people to behold and adore. With us the two acts are separated by a genuflexion, but in the thirteenth century and for long afterwards no such genuflexion was either prescribed or practiced. When the Host was consecrated the priest replaced it on the altar and at once went on to the *Simili modo postquam coenatum est*, but it requires no effort of the imagination to realize that some priests who firmly held to the belief that the Body of Christ was already present would delay a little in laying it down and would possibly raise it higher, even if it were only to gratify their own devotion by paying it some interior act of reverence. Two stories of eucharistic miracles are very suggestive in this connexion. The first is told of St. Hugh, Bishop of Lincoln, and belongs to the year 1195. His chaplain informs us how, when he was saying Mass—"and had come to the place where it is customary to lift the Host and bless it (*ubi elevatum in altum hostiam benedicere moris est*) before uttering that mystical consecration which a moment after converts the Host into the Body of Christ, the divine clemency vouchsafed to open the eyes of a certain cleric who was present and showed him His anointed one under the form of a tiny infant that was being with all reverence handled by the most pure fingers of the holy bishop."¹⁸

¹⁶ *Hozy, Honorii, III Opera*, Vol. III, 351, 355.

¹⁷ Mansi, *Concilia*, xxii, 768. Drury (*The Elevation*, p. 104) and others have carelessly followed the date given in Mansi's headline.

¹⁸ *Magna Vita S. Hugonis* (Rolls Series), p. 236 and cf. pp. 240, 241 and 362.

Elevation in the proper sense there was none, as the context shows. The cleric, kneeling behind, could see the Host only when it was lifted above the table of the altar; but when this happened a second time in making the crosses over the chalice, at what is sometimes called the little elevation, the cleric once more saw the divine infant in the hands of the holy bishop as before.

To the other story, which is told by Caesarius of Heisterbach, I have already alluded. A certain religious maiden, named Richmudis, standing behind the priest at Mass, "saw the Host at the elevation as full of light and as transparent as if it were illumined by the sun's rays. Still, I fancy," Caesarius adds to our surprise, "that transsubstantiation had not yet taken place." Evidently he is thinking, though he uses the words *in elevatione*, only of that lifting up from the surface of the altar which precedes the utterance of the words *Hoc est corpus meum*. And the novice, to whom this story is recounted, emphasizes the fact by remarking, "If there was so much light in bread which, as you suppose, had not yet been blessed, I imagine that there must be great glory in the Body of the Lord itself."¹⁹

Under these circumstances the decree of Eudes de Sully, which leaves no room for ambiguity, is particularly valuable. The Host in his idea was not to be made visible until after the words *Hoc est corpus meum* had been spoken, but after that it was to be elevated so that all would see it. What lends additional point to this decree is the occurrence in the same set of canons of another ordinance which is strongly suggestive of a deliberate protest against the teaching of Peter Comestor and his followers. The clause runs as follows:

"If through negligence it should happen that after the recital of the canon and the completion of the consecration, the chalice is found to contain neither wine nor water, both ought at once to be poured in and the priest shall repeat the consecration, beginning with those words of the canon, *Simili modo postquam coenatum est*, down to the end, omitting only the two crosses which he has made separately over the bread alone."²⁰

Clearly Eudes wishes to lay stress upon the teaching, espoused more than fifty years earlier by St. Bernard, that even in the absence of the wine, the bread had been validly consecrated, so that that consecration must not be reiterated. And here we come to a valuable piece of new evidence which throws light upon the influence of the

¹⁹ Caesarius, *Dialogus*, ix, 33.

²⁰ Mansi, *Concilia*, xxii, 682.

Paris decree in determining the practice of other countries. In the year 1915 the Rev. R. M. Woolley published from a manuscript in the Lincoln Chapter Library a set of constitutions for the diocese of London which were previously unknown. There seems good reason to think that they belong, as he infers, to the period 1215-1222, intervening between the fourth council of Lateran and the provincial council of Oxford, presided over by Cardinal Stephen Langton. As Dr. Woolley pointed out, they present many points of close resemblance with the constitutions attributed to Bishop Richard Poore at Salisbury and Durham, but what the editor did not notice is that a number of sections which do not appear in Poore reproduce almost word for word the enactments of Eudes de Sully at Paris.²¹ This is not the place to discuss the matter in detail, but I may point out that the decision regarding the case of the empty chalice which has just been quoted reappears with hardly any alteration in the constitutions of London. The enactment of Eudes, however, which most directly concerns us here is that regarding the elevation. In this case the Paris text is not exactly reproduced though it must evidently have been before the eyes of the later compiler. The section in the London constitutions runs as follows: "Let priests beware of raising the Host on high, but let them take care to hold it before their breast, until they have pronounced the words *Hoc est corpus meum*, for fear lest if they lifted it up too soon the bystanders might adore the thing

²¹ As a conveniently short example I may notice the ordinance of Eudes de Sully, which says: "*In pulchriore parte altaris cum summa diligentia et honestate sub clave sacrosanctum corpus Domini custodiatur.*" This peculiar wording is reproduced with a slight inversion of order by the *Constitutiones Londinenses*, but I can find no other English decree of the same nature which in any way resembles it. The same is true of another curious injunction concerning the vessels for taking communion to the sick: "*Calices quibus infirmi communicantur, decorentur et mundi custodiantur, ut devotius communicent infirmi.*" The *Londinenses* repeat this in the form, "*Praecipimus us calices quibus infirmi communicantur decorentur et mundi custodiantur ut devocius communicent egrotantes.*" One might almost suppose that communion was taken to the sick in both kinds, but I do not think that this was meant. One vessel was the pyx in which the Host was brought, the other was the vessel in which an ablution of wine and water was given to the sick man. Again in the instructions given regarding the ceremony to be followed in taking Holy Viaticum to the sick the *Constitutiones Londinenses* have copied Eudes de Sully almost word for word, but the other English decrees referring to the same topic are quite different in form. That the practice of Paris should have been closely followed in so important a diocese as that of London seems a matter of considerable interest and importance which must excuse the length of this note.

created instead of the Creator.²² This does not, like the Paris decree, enjoin the priest to lift up the Host when it has been consecrated so that it can be seen by the people, but it seems to me to be intended to leave him at liberty, *after* the words of consecration have been spoken, to elevate it or not according as local custom or his own devotion might prompt him. A similar direction not to elevate the Host before *Hoc est corpus meum* appears in a Scotch council of 1225²³ and seemingly also in a council at Trier in 1227.²⁴ But if the canons which directly enjoin the showing the Host to the people are of extremely rare occurrence, this must be, I think, because the practice, spreading from Paris and fostered by the usage of the Cistercians, came very early in the thirteenth century to prevail universally. There was no need to prescribe it but only to check abuses and to recommend such helpful observances as the use of a bell.

Once, however, the elevation in our modern sense, i. e., the showing of the Sacred Host to the people, had been introduced as part of the ritual of the Mass, the corresponding desire on the part of the faithful to behold the Body of our Lord seems to have spread with a vehemence and a rapidity which it would be difficult to exaggerate. It cannot, I am afraid, be said that this devotional movement, though begun in a true spirit of faith and piety, was edifying in all its developments. It was not very long before the hearing of Mass for the more ignorant and less spiritually-minded part of the laity came to mean little more than the seeing of the Sacred Host at the moment of the elevation. They did not, in fact, speak of going to Church to hear Mass. They went to gaze upon the *Corpus Domini*, and once this object had been achieved they made no scruple, at any rate on week-days, about coming away at once, leaving the priest to complete the rite in an almost empty church. The evidence which proves the immense importance attached to the act of beholding the Body of our Lord is far too voluminous to indicate even in outline, and some of it is quite early. The date of that remarkable English treatise, the *Ancren Riwle* (Rule for Anchoresses) is much disputed. No one,

²² As I have translated a little freely I quote the Latin: "Caveant sibi sacerdotes ne elevent hostiam sed caute teneant eam ante pectus suum quousque protulerint hec verba 'Hoc est corps meum' quia si forte prius elevarent, circumstantes pocius creaturam adorarent quam creatorem." *English Historical Review*, xxx (1915), p. 293, ch. 39.

²³ Wilkins, *Concilia*, I, 615, and cf. Bishop Cantelupe at Worcester, who enjoins the ringing of a little bell. Wilkins, I, 667.

²⁴ Hartzheim, *Concilia Germaniae*, III, 527, "hostia ante transsubstantiationem non elevetur *ad populum*."

however, would put it later than 1235, while the more sober and independent critics are disposed to assign the original draft to about 1210 at latest. Now in this book we have at least four distinct references to the elevation of the Host, some of them evincing deep spiritual feeling. In resisting temptations, says the writer to his anchorresses, think of our Lord's example—"Ye have with you, night and day, the same Blood and the same blessed Body that came of the maiden and died on the cross; there is only a wall intervening, and every day He cometh forth and sheweth Himself to you fleshly and bodily in the Mass—shrouded indeed in another semblance, under the form of bread. For in His own form, our eyes could not bear the bright vision. And He sheweth Himself to you thus; as if He said, "Behold, I am here; what would ye? Tell me what you greatly desire, of what you are in want. Complain to me of your distress."²⁵ So again a few pages further on the writer says: "Believe firmly that all the power of the devil melteth away through the grace of the Blessed Sacrament, highest above all, which ye see as often as the priest saith Mass and consecrateth that Virgin's child, Jesus, the Son of God, who sometimes descendeth bodily to your inn and humbly taketh his lodging within you."²⁶

When we remember that the anchoresses saw into the church only through a window in their cells looking on to the altar, it is difficult to suppose that the writer has any other elevation in mind except that in which the priest raises the Host above his head to show it to the people.²⁷ Unfortunately not all the references to the popular eagerness to behold the Body of Christ are as edifying as this. A curious example occurs in the Life of Blessed Pietro Pettinajo of Siena who lived in the thirteenth century. His contemporary biographer tells the story of a certain Minor who, having received an insult, was determined to kill the author of the outrage. Full of this purpose, as it was yet early in the morning he entered the Church of San Francesco "to see the Body of Christ elevated and to commend himself thereto" before he set out to find his enemy. There Blessed Peter chanced to meet him, read what was in his heart and happily persuaded him to forego his vengeance.²⁸ Even cloistered

²⁵ *Ancren Riwle* (Morton's translation), p. 263.

²⁶ Ibid, p. 269, "The holi sacrament heixt over alle othre that ye iseoth are oftease the preost messeth." I have translated literally as Morton's rendering is here a little free.

²⁷ I consequently withdraw a suggestion previously made in the London *Tablet* (Nov. 2, 1907), which was written too hastily.

²⁸ P. de Montarone, *Vita del B. Pietro Pettinajo* (1802), pp. 61-62.

nuns, though absorbed in deep contemplation, thought it a duty when Mass was being said close at hand to interrupt their prayer and change their position in order to see the Body of Christ when it was elevated. We possess a copy of the evidence which was given in the process of beatification of Blessed Margaret of Hungary who died in 1270. One after another her fellow nuns describe how she would pray for hours together hidden from view in a corner of the choir, so that none of them could see her, except that when a private Mass was being said in the Church, she would leave her place when the elevation came, in order to be able to look upon the Host. So, too, on Communion days she remained out of her proper order holding the Communion cloth, and when they asked her why she did so, she answered that she would thus feast her eyes the longer with the sight of the Body of Christ.²⁹ But Margaret of Hungary was only an early example of many other mystics who were animated with the same devout longing to gaze upon the sacramental veil which shrouded the bodily presence of their heavenly spouse. The most remarkable of all was Blessed Dorothea, the Prussian recluse, of whom I have written elsewhere more at large.³⁰

On the other hand in the case of the more ignorant laity it is difficult to decide in what measure devotion, and in what measure superstition, contributed to the extravagances which were associated with this keen desire of witnessing the elevation. We hear of a great uproar in churches when the people were climbing onto the benches to get a better view or rushing from one altar to another as the moment of the elevation was reached. We hear of those who could not see shouting to the priest to lift the Host up higher. We hear of priests so far condescending to the popular clamour as to hold the Blessed Sacrament in the air for many minutes, turning it this way and that, or else straining themselves to stand on tip-toe until they were in danger of losing their balance. It is certain that in many churches in England, France and Spain a black cloth was stretched across the altar just before the elevation in order that the white circle of the Host when the priest raised it on high might stand out more clearly against the dark background. There is also good reason to believe that the tall candle which the miniatures in medieval manuscripts constantly depict in the hands of the server as he kneels behind the priest at the moment of the elevation, was there for no other reason than to throw light on the Host when it was lifted up.

²⁹ Faknoi, *Monumenta Episcopatus Vespriniensis*, I, pp. 3, 13, 21, 49, 93, etc.

³⁰ *The Month*, July, 1901.

The procession of torchbearers which at High Mass enters the sanctuary to be in their places in time before the consecration begins had most probably no other purpose. We even find traces of directions given to the thurifer that he should so place himself that the cloud of fragrant smoke may not intercept the view of the Body of Christ. The bells so familiar to us at the *Sanctus* and the *Hanc igitur* were avowedly rung to give warning of the solemn moment, and many bishops gave directions that one of the great bells should be tolled when the Host was raised on high in order that those working in the fields might for a moment raise their hearts to God while the great mystery was being enacted.

One permanent memorial of this same strange concentration upon the beholding of our Lord's Body survives to this day in numberless old parish churches in England and also in some others in Scandinavia and elsewhere. This mostly takes the form of an exceptionally low window in the side wall of the chancel, which "low-side-window," as existing remains often prove, was originally provided with a shutter which was bolted on the inside. For a hundred years in modern times these low-side-windows remained an archaeological mystery, but it has now been clearly demonstrated that, beginning already in the thirteenth century, they were constructed for no other purpose than to enable the server, as the time of the elevation drew near, to put his hand through the wall and give warning by ringing a little bell to the crowd of loiterers who stood gossiping in the church-yard outside. This enabled them to crowd into the church in time to witness the lifting up of the Body of Christ. In many fourteenth and fifteenth century churches the bell-cots over the chancel which contained a medium-sized bell called a "Sance bell" (i. e., *Sanctus* bell) with a rope hanging within reach of the server, were only a more elaborate expedient intended to serve the same purpose. Not less remarkable was the fact that in the fifteenth century at such a college as that of Eton, when the bell gave warning of the approach of the elevation, all the scholars and the choristers were to "enter the church and there devoutly falling upon their knees were to adore the Body of Christ." They said the versicle, *Adoremus Te, Christe, et benedicimus Tibi*, added a few prayers for their royal founder and then returned to their books, obviously without waiting for the conclusion of Mass or even for the priest to reach the communion.³¹ It was the "*sacring*," i. e., in practice the elevation, which they came for, and it would seem that quite devout people then believed that

³¹ Heywood and Wright, *Statutes of King's College and Eton*, p. 554.

by merely seeing the Body of Christ they had fulfilled all justice. Very significant also is a clause in the constitutions of the Bridgettine nuns of Sion at the same period: "When the convent is at any conventional act none shall presume of her own head to go out to see any sacring at any altar . . . for God loveth more to be worshipped and seen with the eyes of the soul than with the eyes of the body."³²

It is difficult to determine what were the causes which brought about this extraordinary eagerness to look upon the Body of Christ. Without in any way wishing to exclude the influence of a genuine instinct of piety, we must not, I think, lose sight of the fact that at the beginning of the thirteenth century this showing of the Sacred Host to the people was a novelty, and a rather dramatic novelty. Previously the congregation never had an opportunity, practically speaking, of fixing their eyes upon the sacramental veils. Even though the priest raised the Host from the altar and held it in his hands before blessing it and consecrating it, he never lifted it above his head. It would be quite invisible to the bulk of the laity who knelt behind him. Moreover at that period the occasions when communion was given to the people were extremely few. But now when the Host was held up for them to see and they were exhorted to kneel and adore it, the idea must almost inevitably have suggested itself that there was some quasi-sacramental virtue in the act. Very soon, one knows not how, there grew up an extravagant expectation of definite and very material blessings which belonged of right to those who had seen the Body of Christ when it was elevated in the morning's Mass. Quite without foundation long lists of promises were made out and attributed to the most eminent Fathers of the Church. All over Europe these "Virtues of the Mass" were commemorated in popular rhymes, all very, very much alike in the character of the promises made. Even so sober and respectable an authority as John Myre in his *Instructions to Parish Priests* does not scruple to encourage the clergy to preach these things to their people. He says, for example—I modernize the spelling—

For glad may that man be
That once in the day may Him see;
For so mickle good does that sight,
As St. Austin teacheth aright,
That that day thou seest God's Body
These benefits shalt thou have securely,—³³

³² *History of Sion*, p. 329.

³³ Myre, *Instructions to Parish Priests* (E. E. T. S.), II. 312-315.

and Myre goes on to tell them that the man who in the morning has looked upon the Host at the elevation may be sure that he will not lack food that day, that he will be forgiven his idle words and oaths, that he will not meet with sudden death or blindness and also that every step which he took in going to Church "that holy sight for to see," would be counted up and remembered in his favor in the hour of need. But this is a very moderate list of favors when we compare it with what is commonly found in similar documents of the same period.

But there is also another influence which, as it seems to me, cannot be quite ignored. Just at the very time that the theological dispute about the precise moment of consecration was being settled and the elevation of the Host was being introduced, a certain group of romances which centered round that very elusive topic, the Holy Grail, were becoming extremely popular. I have no space to embark upon this tangled problem here. It seems certain that the nucleus of the Grail idea was pagan, but efforts were made by many exponents of the theme to christianize it. It may also possibly be that the very popularity of the Grail motif was due to the fact that it lent itself to an eucharistic coloring. The puzzling fact is that the bulk of the Grail literature seems to be somewhat earlier in date than any general prevalence of the elevation of the Host. Be this as it may, we find in some of even the earlier settings of the Grail theme, the same idea of the privileged condition of him whose guest had been rewarded by the sight of the Grail. In the Parsival of Wolfram von Eschenbach, which was written about 1210, we learn that no man who has seen the Grail can die within eight days and that its possessor is rewarded with the gift of perpetual youth, while Wanchier de Denain, who wrote still earlier, promises that he who has seen it will have grace during that day to triumph over all the snares of the devil; such promises being largely developed by later manipulation of the same materials. Whether as cause or effect we cannot altogether ignore the popularity of the Grail romances when discussing the great Eucharistic movement which, as I conceive, took its rise in the twelfth century dispute among the theologians of Paris. Of this movement the most important fruits were of course the institution of the Feast of Corpus Christi, the exposition and processions of the Blessed Sacrament, the Quarant' Ore and the familiar Benediction Service of our own days. But of these matters, I have left myself no room to speak.

THE PROGRAM OF THE TWENTY-EIGHTH EUCCHARISTIC CONGRESS

It is the tradition of the Eucharistic Congress that nothing that might detract from the profound spiritual purpose of the gathering is to be tolerated. Hence it is that, in the preparations for the ceremonies and the meetings great care is exercised in order that the high purpose of the Congress be maintained. The Permanent Committee of the International Eucharistic Congress, with its headquarters office at Paris, and over whose deliberations the distinguished Bishop Heylen, of Namur, presides, passes upon all phases of the Congress program and plans, and its sanction must be secured before any definite arrangements for the Congress program may be made and approved.

When the Congress at Chicago was first announced great numbers of well-meaning persons sought permission to address its assemblies upon some particular phase of Catholic activity or need or opportunity. Important questions involving the welfare and advancement of the Church in the United States, and elsewhere, were suggested for discussion and plans submitted for conferences to deal with these various problems among the Congress visitors. But, in every case, the requests had to be put aside under the tradition and ruling of the Permanent Committee that nothing not pertinently a part of the Congress program, could be allowed.

This does not mean, however, that meetings, conventions, assemblies, etc., of Catholic organizations may not be gathered together from among those in attendance upon the Congress sessions. On the contrary a number of organizations, from both the United States and Canada, have planned to hold their annual, or bi-annual, national, or international meetings, in Chicago this year in June. The restriction placed upon such groups urges that these extraneous discussions be held either preceding the formal Congress sessions or immediately following. As a result a goodly number of societies will hold their annual conventions this year either in the city of Chicago or in cities and towns nearby.

A case in point has to do with the annual meeting of the famous *Central Verein*, that fine, old group of American Catholics of German extraction. This society has announced its annual convention to be held at Springfield, Illinois, immediately following the close of the Eucharistic Congress sessions at Chicago. It has been indicated, in

this connection, that not a few of the distinguished prelates, and others, who will come to Chicago for the Congress will, likewise, journey to Springfield for the *Central Verein* assembly.

The Catholic Students' Mission Crusade will hold its bi-annual meeting immediately after the Congress at Dayton, Ohio. So, too, with the meeting of the Catholic Educational Association and a number of the larger Catholic organizations. Conventions or national assemblies will be held either preceding or following the great gathering in Chicago. In this fashion large numbers of Catholics will be able to attend the Eucharistic Congress and, at the same time, participate in the deliberations of a national convention.

But, in the preparation of the program for the International Eucharistic Congress great care is exercised to adhere strictly to the formal Congress program. The practice is to have the general subject of discussion at the Congress selected by Our Holy Father and then a number of sub-titles, or divisions, of the general subject are submitted by a competent authority and approved by the Permanent Committee. This done, these sub-titles, or specific phases of the general subject, are assigned to outstanding scholars, students and men of letters in all parts of the world.

In these discussions it is aimed to encourage original thought and study regarding the Holy Eucharist and thus to promote a greater and a more widespread devotion. Indeed, it is the conviction of many who have watched the growth of the Eucharistic Congress movement that much of the increase in recent years in devotion to the Eucharist, in the more frequent reception of Holy Communion among the Faithful and in the increased popularity of such devotions as "Nocturnal Adoration," the "Holy Hour" and like exercises, is due in a very great measure to these Eucharistic Congresses. It has been put forth that the inspiration for many of these movements which have left so profound an impression upon our day came with, and from, these Eucharistic Congress deliberations and discussions.

For the XXVIII International Eucharistic Congress the general subject selected by Pius XI for discussion is "The Eucharist and Christian Life." The subjects for the general assemblies of the Congress were prepared by the eminent Jesuit Theologian, Father de la Taille and are as follows:

Christian Life hallowed at its outset by the Eucharist:
"FIRST HOLY COMMUNION."

Christian Life perfected in its last hour by the Eucharist:
“THE VIATICUM.”

Christian Life maintained in the course of our earthly Pilgrimage by the Eucharist:
“THE SACRAMENT OF PERSEVERANCE.”

Life of Prayer nourished by the Word of God and the Eucharist:
“SACRAMENT OF UNION WITH GOD.”

Life of Charitable and Apostolic Work prompted by the Eucharist:
“SACRAMENT OF FRATERNAL CHARITY.”

Life of Mortification, both Internal and External, in view of the Eucharist:
“SACRAMENT OF ETERNAL LIFE AND RESURRECTION OF THE FLESH.”

Christian Life enriched by intelligent participation in the rites of the Eucharistic Liturgy:
“ASSISTANCE AT HIGH MASS.”

Christian Life centering round the Tabernacle in silent intimacy with Christ:
“VISITS TO THE BLESSED SACRAMENT.”

Christian Life restored in its fulness by the Banquet set before the Penitent:
“RETURN TO THE HOLY TABLE.”

Christian Life bearing fruit through the Oblation of the Eucharistic Sacrifice:
“THE OFFERING OF MASSES FOR THE LIVING AND THE DEAD.”

Christian Life comforted by Eucharistic Communion with the sorrows of the Passion:
“SACRAMENT OF RESIGNATION.”

Christian Life transfigured by Eucharistic Communion with the joys of Resurrection:
“SACRAMENT OF PEACE.”

Christian Life perpetuated by the Sacrament of Holy Orders instituted with a view to the Eucharist:
“THE EUCHARIST AS AN INCENTIVE TO PRIESTLY DEVOTIONS.”

Christian Life in the home, with its principle of stability and happiness in the Eucharist:
“FAMILY COMMUNION.”

Christian Life spreading its benefit throughout the Commonwealth by the virtues of self-denial and self-sacrifice:
“THE EUCHARIST, A FACTOR OF NATURAL LIFE.”

At this writing no definite statement may be made regarding those who have been called upon to prepare the papers dealing with these various subjects. It may be mentioned, however, that all four American Cardinals will address the Congress gatherings together with Cardinals from Ireland, England, France, Germany, Austria, Hungary, Spain and Italy. In addition to these a number of the members of both the American and Canadian Hierarchies will deliver certain of the orations and a group of outstanding laymen will likewise participate in the discussions. It is not unlikely that, in addition to its many interesting activities, the Congress to be held in Chicago next June will show forth a noteworthy group of distinguished orators, the like of which is but rarely seen on the public platform anywhere.

The *unofficial* program of the Congress will get under way upon the arrival of the Papal Legate and his entourage, in Chicago, on Thursday, June 17. It is planned to greet the Legate at the railroad station at Chicago and escort him to the residence of Cardinal Mundelein on North State Parkway.

On Friday night, June 18, a civic greeting will be extended to the Legate and the distinguished visitors at a meeting to be held in the Coliseum, Chicago's famous convention hall, which has been the scene of so many stirring events of recent years. Something like 15,000 persons may be crowded into this hall and it is planned to have the representatives of city, state and nation participate in this greeting. As now arranged, addresses of welcome will be made by the Mayor of Chicago, the Governor of Illinois and by the President of the United States, or his personal representative.

Saturday, June 19, will be given over to a sight-seeing tour of the city for the visiting Prelates and priests. An automobile tour of the city will be made by the clergy as the guests of the Congress Reception Committee, the line of progress being so arranged as to combine the attractiveness of Chicago from a religious as well as a civic viewpoint.

Saturday afternoon and evening will be set apart for the Confessions of the great crowds expected to participate in the gathering of the million Communions which Cardinal Mundelein, more than a year ago, promised Our Holy Father as a “spiritual bouquet” from the Congressists.

The formal and official program of the XXVIII International Eucharistic Congress will start on Sunday morning, June 20, with Solemn High Mass at day break in all the churches of the Archdiocese. Following this, at the Masses to be celebrated later in the morning, it is hoped to gather the million Communions.

At high noon on this same day the Papal Legate will be formally welcomed and installed. There will be a Solemn Pontifical Mass at the Cathedral of the Holy Name, at Superior and State Streets. This installation ceremony is distinctive of a Eucharistic Congress and will consist, in addition to the Pontifical Mass, of the reading of the Papal Brief delegating the Legate to serve, in the official welcome to him, his response, and the opening sermon of the Congress program.

Because of the meagre space available within the Cathedral it is hardly likely that any great numbers will be able to gain admission into the Cathedral. With the aid of the microphone and the "loud speakers," however, those on the outside of the building will be able to follow all that goes on within.

On this first Sunday night, the exercises of the Holy Hour will be held in all the churches in Chicago and vicinity. On this occasion it is planned to have one of the visiting bishops pontificate and preach the sermon. This will be followed by solemn Benediction.

On each of the mornings of Monday, Tuesday and Wednesday there will be the General Meeting of the Congress, at ten o'clock, in the Stadium, on the lake front. This is a huge, open-air structure capable of accommodating about 150,000 people *in seats*. Another hundred thousand may stand up outside the Stadium walls and participate in the deliberations. At these General Meetings there will be three, and possibly four, formal addresses, delivered by distinguished orators gathered from all parts of the world.

Upon the conclusion of the program of the General Meeting there will be, each day, a Solemn Pontifical Mass celebrated by one of the visiting Cardinals at which the sermon of the Mass will be preached by a distinguished ecclesiastic.

Each afternoon at three the Sectional Meetings of the Congress will be held. The English-speaking group will gather in the Coliseum, while the various foreign sectional meetings will be held in sixteen, or more, public halls, located in several parts of the city. At this writing sectional meetings have been arranged for the following foreign-language speaking people: Bohemian, Belgium-Holland, French, German, Hungarian, Italian, Polish, Slovak, Slovenian, Spanish and Mexican. In addition to these there will be special

assemblies for Catholics of the Oriental Rite, the Ruthenian-Greek Rite, the Chaldean Rite, and the Syrian Rite.

At all the sectional meetings the various topics, under the general subject for discussion, will be dwelt upon by the speakers. Note-worthy foreign dignitaries as well as laymen will participate in the discussions. In the foreign-language sectional meetings the discussion and the orations will be held in a foreign tongue.

Again, in the evening, these sectional meetings will be held. In addition, on Monday afternoon, in the auditorium of the Municipal Pier, the special meeting for priests only will be convened. On this occasion the discussions will be carried on in Latin.

On Tuesday night a monster open-air Mass Meeting will be held in the Stadium for men only. This meeting will be staged under the direction of the Chicago unit of the Holy Name Society, one of the largest and most progressive units in the United States. There will be Benediction of the Blessed Sacrament at the conclusion of the meeting.

Monday has been dedicated as "Children's Day." At the Mass in the morning in the Stadium, 61,000 children, pupils from Chicago's parochial schools, will chant the simple "Mass of the Angels," the tenth-century classic, which is believed to be the work of St. Dunstan. Tuesday is to be known as "Women's Day" and Wednesday will be designated as "Higher Education Day," with the faculty and students of our high schools and colleges given the places of honor.

Thursday, the great out-door procession of the Blessed Eucharist, which is always the outstanding event of a Eucharistic Congress, will be held on the grounds of the Seminary of St. Mary-of-the-Lake, near to the little village of Mundelein, named in honor of Chicago's beloved Cardinal. The Seminary is located on the outskirts of the city and is reached by four high-speed railways. Here, within the grounds of St. Mary's, are more than 1,200 acres of rolling ground, well-watered and wooded with miles and miles of winding paths and roadways. A large natural lake lies in the center of the seminary grounds and it is along the shores of this lake that the Eucharistic procession will move.

As now tentatively arranged, Thursday's ceremonies at Mundelein will get under way with a Solemn Pontifical Mass in the open air at eleven o'clock. There will be a sermon by one of the Cardinals and, upon the completion of the Mass, the procession will be started.

For priests who plan to journey to Chicago and to participate in the Procession, it is urged that each endeavor to provide himself with an Alb and Dalmatic of any color other than black. These may be sent ahead to the Seminary, addressed to the *Chairman, Processions Committee, Mundelein, Ill.* It is important that the name of the priest who will claim these vestments and his address be clearly marked on both Alb and Dalmatic.

It is also suggested that the visiting clergy bring with them their own Amice and Purificator.

As is now known it is the wish of the Chicago clergy that as many of the out-of-town priests as can do so, arrange to come to Chicago a week, or at least a few days, before the opening of the Congress sessions proper. There will be great need for the services of priests to help out the local clergy with the Confessions and the Communions and the extra Masses which will be necessary to accommodate the great crowds that are expected in the city for the Congress. Those willing to volunteer for this service should communicate at once with their friends among the priests of Chicago or direct with the Headquarters' Committee of the Congress, *Cathedral Square, Chicago, Ill.*

While enormous numbers are expected in the city during the days of the Congress, no one should remain away in the fear that suitable accommodations may not be available for all. With the priests coming for the Congress it is planned to accommodate as many as possible in the rectories and convents of the city. If additional accommodations are needed, these will be provided in hotels and private homes. There will be no charge for the clergy in rectories, convents or private homes.

EUGENE WEARE.

INDULGENCES GRANTED ATTENDANTS AT THE EUCHARISTIC CONGRESS

The announcement of indulgences to be granted the pilgrims to the twenty-eighth International Eucharistic Congress has been made by His Eminence, Cardinal Mundelein, Sponsor to the Congress.

The announcement contains a full list of the indulgences and privileges granted by His Holiness, Pius XI, in apostolic letters issued March 7, 1924. This document applies to all Eucharistic Congresses of international character, and supplements privileges and indulgences granted to pilgrims to such gatherings by preceding pontiffs.

THREE INDULGENCES TO BE GAINED

Among the different special privileges named in the letters are three principal indulgences: a plenary indulgence; an indulgence of seven years and seven quarantines; and an indulgence of 100 lays; all of which may be obtained subject to the conditions outlined as follows:

(1) Plenary indulgence and remission of all sin to all and each of the faithful:

(a) Who, during the Eucharistic Congress, being duly contrite after Confession and Holy Communion, visit devoutly any church or public chapel where the Congress is held, and there piously pray for concord among the Christian rulers, for the extirpation of heresies, the conversion of sinners and the exaltation of the Church and the Pope's intention;

(b) Who assist piously at the triumphal procession of the Eucharist, at the close of the Congress;

(c) Who piously receive the Apostolic Benediction granted at the close of the Congress.

(2) Seven years and seven quarantines in the customary form of the church to all and each of the faithful;

(a) Who at the time and in the place where the Congress is held pray a while (*aliquamdiu*) before the Blessed Sacrament solemnly exposed to public adoration;

(b) Who attend any of the devotions arranged by those in charge of the Congress or any session of the Congress.

(3) One hundred days to those who in the aforesaid time and place perform some work of religion as often as they do this in a spirit of penance.

OTHER SPECIAL PRIVILEGES GRANTED

In addition to these three principal indulgences, the apostolic letters further grant the following special privileges for the Eucharistic Congress:

(1) A Votive Mass of the Most Holy Sacrament, either a solemn High Mass or in the pontifical rite, is permitted, provided the rubrics and the prescriptions of the Sacred Canons are observed. It is to be sung at the time of each Eucharistic Congress, on a day to be lawfully prescribed by the Ordinary of the place, or with the consent of the same Ordinary by those in charge of the convention.

(2) The bishop who has carried out the above-mentioned sacred rites pontifically, or any of the other bishops present, is permitted to impart lawfully after the Solemn Mass (*servatis servandis*) the Apostolic Benediction, with a plenary indulgence added, to the Christian people present.

(3) Each of the priests at the same Congress, during the time and in the place of the Congress itself, is permitted to celebrate the Votive Mass of the Most Holy Sacrament (*ut pro re gravi, servatis servandis*).

(4) If, at the time of the Eucharistic Congress, the August Sacrament, as is the custom, should be exposed for public adoration throughout the night, it is permitted: First, that one Mass be said at midnight, during which all the faithful may approach the Holy Table; second, that the priests who are present at this nocturnal adoration may say Mass as soon as the first Mass just mentioned is over, or at the end of the first hour after midnight; third, that the clerics in the sacred orders and religious, who recite the canonical hours, being present at the nocturnal adoration, and while it lasts, may say the office of the Most Holy Sacrament instead of their own office.

(5) The Ordinaries, by using their right, may permit the priests who remain in the parishes to take the places of those absent, to say Mass twice on holy days of obligation; and the Ordinaries may give

these same priests permission to binate even on week days, if they judge it expedient in the Lord.

PILGRIMS DISPENSED FROM ABSTINENCE

(6) All those who attend any of the above-mentioned Eucharistic Congresses (i. e., international or national, regional or diocesan) are not held by the law of abstinence, and if it occurs, of fast, even during their journey. As to the people of the locality where the Congress is held, the Ordinary may make use of his right, according to the prescription of canon 1245 of the code of Canon Law.

(7) A Plenary Indulgence to be gained once only under the usual conditions described above to all the faithful all over the world, if it be an International Eucharistic Congress, who piously visit any church or public chapel from the day on which the Congress is publicly opened until its last day, inclusively, and while there pray to the Lord for the happy issue of the Congress.

(8) Three Hundred Days' Indulgence granted to the faithful who pray or perform some good work or who offer an alms for the Congress and for its prosperous success, even if the Congress is over and as often as they do this.

GEORGE CARDINAL MUNDELEIN

HISTORY OF EUCHARISTIC CONGRESSES

Eucharistic Congresses assemble the members of the hierarchy, clergy and laity of all nationalities for the purpose of promoting among the Faithful greater honor toward the Blessed Sacrament and to foster all manner of devotions to the Holy Eucharist in its two-fold aspect—as a Saerament and as the Holy Sacrifice of the Mass. Eucharistic Congresses deal with the revealed mystery of the Holy Eucharist. A fair idea of the business transacted may be gathered from papers which were discussed at various Congresses: “Decree on Daily Communion;” “Works relating to the Holy Mass;” “Easter Communion;” “Frequent Communion among the Working Classes;” “Confraternities of the Blessed Sacrament;” “The Sacred Heart and the Holy Eucharist;” “Preparation for First Holy Communion;” “Frequent Communion among the Young in Schools, Seminaries, Colleges and Convents;” “Priests’ Eucharistic League;” “More Confession Days Offered to the Faithful;” “The Holy Sacrifice of the Mass;” “Holy Mass attendance on Sundays and Week Days;” “Visits to the Blessed Sacrament;” “Keeping the Churches open during the Day;” “History of the Eucharistic Worship;” “Age at which Children should be admitted to the Holy Table;” “Eucharistic Triduums;” “Benefits of Retreats and Missions;” “Sunday Observance;” “Perpetual Adoration,” etc.

The notable feature of all these Congresses is the Solemn Procession of the Blessed Sacrament.

The origin of International Eucharistic Congresses dates back to the year 1881. Twenty-seven Congresses have thus far been held. We give here a brief history of the various Congresses:

BEGINNING OF INTERNATIONAL EUCHARISTIC CONGRESSES

The International Eucharistic Congresses were initiated by a poius woman of France, Marie-Martha B. Tamisier. This woman was a native of Tours, where she was born November 1st, 1834. From her earliest childhood she practiced an extraordinary devotion to the Holy Eucharist and was accustomed to say that a day without Holy Communion was a veritable Good Friday. She made three unsuccessful attempts to enter a religious life. She was a personal friend of Blessed Peter Eymard, the Founder of the Fathers of the Blessed Sacrament.

In 1871 Marie Tamisier went to Ars to live near the Tomb of Saint John Vianney—the Cure of Ars. Coming under the direction

of Abbe Chevrier she found her true vocation in becoming active in the Eucharistic cause. Throughout France and beyond she spread the devotion by extensive correspondence and travel. She inaugurated pilgrimages to various sanctuaries where Eucharistic miracles had taken place. She was encouraged in this holy work by Monsignor Gaston de Segur and Monsignor Richard, the Bishop of Belley. Thus there were Eucharistic pilgrimages to Ars and Avignon in 1874; again in Avignon in 1876; to Faverney in 1878.

THE FIRST INTERNATIONAL EUCHARISTIC CONGRESS AT LILLE, FRANCE, IN 1881

The National Eucharistic pilgrimages became such a success that Mademoiselle Tamisier suggested that Catholics from other countries might meet together to do public homage to the Sacrament of the Holy Eucharist. Monsignor Ségur welcomed the proposal, and, with the assistance of two laymen, Philebert Vrau and Feron Vrau of Lille, she made the plans for the first International Eucharistic Congress, which convened at Lille, France, from June 28th to 30th. Msgr. Ségur, one of the founders of the Eucharistic movement, was expected to preside at the first International Eucharistic Congress, but he died in June, 1881—the very month in which the Congress convened, and his place was taken by Msgr. Monnier, Titular Bishop of Lydda, who acted as Chairman and presided over the three days' session.

Mademoiselle Tamisier was very active at the Lille and subsequent International Congresses, but her name was not publicly associated with the Congresses until after her death, which occurred June 20th, 1910. At the Lourdes Congress she was lovingly called the "Jeanne d' Arc of the Blessed Sacrament."

The Lille Congress was attended by French and Belgian Catholics which gave it its international character. The sessions were enthusiastic and memorable and all present were filled with the one thought, that future Congresses should be held in order to stir the public mind, to raise enthusiasm and to evoke a very outburst of love and loyalty to our Lord in the most Holy Eucharist, so that even our Protestant brethren might not be indifferent when brought face to face with the Catholic doctrine of the Real Presence of our Divine Master on the Altar.

THE SECOND INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT AVIGNON, FRANCE, 1882

The Second International Eucharistic Congress convened at Avignon, France, September 13th to 17th, 1882. Avignon was no stranger to Eucharistic Congresses, for as early as 1874 and 1876 there were held in this ancient city of the Popes, National Eucharistic Pilgrimages, organized by Mdlle. Tamisier, the initiator of International Eucharistic Congresses. The city was, therefore, prepared for the reception of an International assembly and this fact caused its selection at the Lille Congress.

The selection of Avignon was also due to the fact that it had been the scene of a great Eucharistic miracle which had made it a popular place for Eucharistic pilgrimages by all lovers of the Blessed Sacrament. Cardinal Gaetano De Lai, who was Papal Legate at the Seventh National Italian Eucharistic Congress in Genoa in 1923, in his book, "The Real Presence of Jesus Christ in the Eucharist," tells us this story:

"On the 14th of September, 1226, the Feast of the Holy Cross was being solemnly celebrated in Avignon, when suddenly the River Rhone overflowed and flooded the city. It was feared that the water would reach the Altar of the Blessed Sacrament in the Chapel of the Grey Penitents, where the Blessed Sacrament was exposed. When the first panic had subsided a few courageous men went to the church in a boat to save the Blessed Sacrament. When they entered the church, they found, to their great amazement, that the water had entered the church, but left the aisle leading to the Altar on which rested the Blessed Sacrament, surrounded by burning candles, untouched. In a short time, knowledge of the miracle spread and a number of boats were seen to move toward the church to see the miracle—among them that of King Louis VIII, who happened to be in Avignon at that time. In memory of this prodigy, daily exposition of the Blessed Sacrament, which, after seven centuries, is still carried on, was permanently established in this Chapel with the approbation of the Popes."

The Second International Eucharistic Congress was held under the direction of Most. Rev. Msgr. Harley, Archbishop of Avignon, who also presided. The attendance was large. Important papers pertaining to the Holy Eucharist and the Mass were read and discussed by eminent French and Belgian scholars. Pope Leo XIII sent his Apostolic Benediction. The Congress lasted five days and during these memorable days the clergy and the laity vied with one

another in a noble tribute of love and homage to the Blessed Sacrament, actuated by a desire to show the whole world how they gloried in the faith of Catholics and in their worship of Christ's Most Holy Body consecrated on our Altars.

During the days of the Congress there were found in the churches of Avignon, especially in the Chapel of the Grey Penitents, hundreds of men and women making visits to the Blessed Sacrament and the Congress was a triumph for the Catholics of France and a living proof to visitors from other countries who attended the Congress that the Catholic Church of France was still a power in that country.

THIRD INTERNATIONAL EUCHARISTIC CONGRESS HELD AT LIEGE, BELGIUM, IN 1883

The Third International Eucharistic Congress convened at Liege, Belgium, in 1883. The Belgians' representation at the Congress held at Lille, France, led to the selection of Liege as the meeting place for the Third International Eucharistic Congress. June 5th was the opening day and thousands of people were attracted to the ancient city to take part in the ceremonies and Congress sessions.

Liege deserves to be called "The City of Corpus Christi," for this great feast in honor of the Blessed Sacrament was first celebrated by the Canons and Priests of St. Martin's at Liege in 1247, by order of Bishop Robert de Thorete of Liege. It was then only a feast for his diocese, for Bishops, in those days, had the right to order special feasts for their Dioceses. The instrument in the hand of Divine Providence responsible for the feast was St. Juliana, a religious of Liege, who was greatly devoted to the Blessed Sacrament from her infancy. She was led to this by certain visions which she had of the Church under the appearance of the full moon having a dark spot which signified the absence of a solemnity of the Holy Eucharist. She made known her vision and ideas to the Bishop of Liege, to the Dominican Friar, Hugh of Saint Cher, who later became Cardinal, and to Jacques Pantaleon, Archdeacon of Liege, who later became Pope Urban IV.

The Bishop of Liege approved her idea of a feast, but death prevented him from instituting it and it was left to the Dominican Friar, Hugh of Saint Cher, who became a Papal Legate at Liege, to make the feast in honor of the Holy Eucharist an obligation for Liege and his legatine jurisdiction in 1252.

When Jacques Pantaleon, Archdeacon of Liege, was elected Pope under the name of Urban IV he extended the feast all over the world

on September 8th, 1264, and had St. Thomas Aquinas to compose the Office of this feast, which is considered one of the most beautiful Offices in the Church.

Another Archdeacon of Liege, who became Pope, was Gregory X, under whose pontificate the Holy Name Society was canonically established in 1274.

During the Congress sessions papers on the practice of promoting devotion to the Blessed Sacrament were read and discussed and the Congress assumed the character of a mission or public retreat. His Grace, Archbishop Duquesnay of Cambray, President of the Eucharistic Committee, presided and the sessions were most interesting.

The Congress lasted six days and the closing on June 10th, 1883, was most imposing and brought home to all who attended the meaning and purposes of Eucharistic assemblies.

FOURTH INTERNATIONAL EUCHARISTIC CONGRESS HELD AT FRIBOURGH, SWITZERLAND, 1885

The Fourth International Eucharistic Congress was held at Fribourgh, Switzerland, September 9th to 13th, 1885. Fribourgh is now noted as the seat of a great Catholic University, fostered and encouraged by Pope Leo XIII. The Congress was presided over by Cardinal Mermelod, the Militant Bishop of Lausanne. The Cardinal was a great champion of Catholic education and was the co-founder of the Female Oblates of St. Francis de Sales at Troyas, who labored for the protection of poor working girls. Cardinal Mermelod was one of the great prelates of modern times. He founded, during the Eucharistic year of 1885, the Catholic Union for the study of social and economic questions.

The Congress was notable because practically all of the Cantons of Switzerland were represented by high officials of the Swiss Army and Government, who took part in the Eucharistic procession, together with thousands of Catholics from all parts of Europe. There were many French and Belgian Catholics in attendance, as well as representatives of other European Catholic organizations. The supremely expressive episode of the procession was the Benediction of the Blessed Sacrament and the singing of the Benediction hymns by thousands of voices. The Congress was one of the most notable assemblies ever held, and as a result, the interest in future Congresses became widespread, not only among Catholics of France and Belgium and Switzerland, but among Catholics of other countries. At the concluding session it was voted to meet at Toulouse, France, the next year.

FIFTH INTERNATIONAL EUCHARISTIC CONGRESS HELD AT
TOULOUSE, FRANCE, 1886

The Fifth International Eucharistic Congress was held in Toulouse, June 20th to 25th, 1886. Cardinal Julian Desprez, Archbishop of Toulouse, who was created Cardinal in 1879 by Pope Leo XIII, presided. The City of Toulouse was formerly a Roman city with famous schools, in which three brothers of Emperor Constantine were pupils. The Episcopal See of Toulouse was founded in the middle of the Third Century by St. Saturninus. Among the Saints of the City are numbered St. Germaine Cousin, the Shepherdess, and St. John Francis Regis of the Society of Jesus. Among some of the pilgrimage churches of Toulouse are Notre d'ame Alet, Notre d'ame Avignonet and Notre d'ame Clary.

Beside Cardinal Desprez, there were in attendance about 1,500 Bishops and Priests from different parts of Europe. Special Eucharistic sessions were held in the various Churches of the Diocese. After the various meetings, which formed the special work of the Congress, came the crowning function of the procession of the Blessed Sacrament, which was held on June 25th, and was participated in by His Eminence, the Cardinal, over one thousand Ecclesiastics and thirty thousand people. The Fifth Eucharistic Congress was a pronounced success and great praise was bestowed upon all those who had charge of the arrangements.

SIXTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD IN PARIS IN 1888

The Sixth International Eucharistic Congress was held in Paris, July 2nd to 6th, 1888. It was an important gathering, under the Generalship of His Grace, Archbishop Richard, who became Cardinal in 1889, with the title of Santa Maria in Via. Archbishop Richard was a champion of Eucharistic Congresses and encouraged particularly the National Congresses held in various cities of France. Zealous Catholics of France desired that in the year in which an International Congress met in some other country there should be a Eucharistic Congress in France as a public act of faith and worship in honor of the Sacramental Presence of our Blessed Lord and Saviour.

Two lay leaders, Comte Chas. de Nicolai and M. Louis Cazeaux, President of the Nocturnal Adoration Society, suggested the formation of a permanent organization for the holding of National Eucharistic Congresses. At their request, Archbishop Richard, who was

so impressed with the Sixth International Eucharistic Congress, gave cheerful permission and founded a Committee called "Committee for the National Eucharistic Congresses of France." The example of France was soon followed in other countries.

The opening of the Congress was solemnly observed in the various churches of Paris, particularly in the Church of Sacre Coeur (Sacred Heart) at Montmartre, the great National Memorial Church of Paris, where the principal celebration took place. The Church is one of the newest and most frequented in Paris.

It was very appropriate that the Church of the Sacred Heart should be chosen for the central service since it had been erected as an atonement for the many outrages committed against the Eucharistic God in the Churches of Paris, especially during the days of the Revolution, A. D. 1793, when the Churches were desecrated and a ballet dancer was placed in the Sanctuary of Notre Dame as the "Goddess of Reason" to receive the adoration of the ribald throng. Immoral songs and blasphemy resounded through this sacred structure and the wildest revels were shamefully indulged in in the side Chapels. Even as recently as 1871 the Communists outraged and pillaged the Church of Notre Dame. As an amend for these shameful sacrileges the Church of the Sacred Heart was erected and this knowledge increased the fervor of all those who attended the Sixth International Eucharistic Congress.

Prayer meetings, discussions and public devotions in honor of the Holy Eucharist took place. The pilgrims visited the Churches of Paris, notably the Church of St. Nicholas des Chardonnet, where St. Francis de Sales preached, in years past, the Forty Hours Devotion; Notre Dame des Victoires, noted for the Miraculous Medal; the Notre Dame des Paris; the Madaline; St. Denis; St. Genevieve and the Church erected in honor of the famous Eucharistic Miracle des Billettes.

It is related by Cardinal de Lai that in 1290 a Jew of Paris bought a Sacred Particle from a woman. Filled with hate he proceeded to pierce the Particle with a penknife and, in terror, beheld Blood gushing forth. This occurrence was made known through the Jew's little son, who went about saying that his father had killed the God of the Christians. Investigations were instituted; the Sacred Host was found and is now preserved in the Church of St. John in Greve. The house in which the sacrilege was committed was destroyed and an oratory called the "Chapel of the Miracle" was erected over it.

A tremendous assembly was present when on July 6th, 1888, the final Benediction of the Blessed Saerament was given to the reverent throng. Leo XIII sent his Apostolic Benediction. It was this great Pope, under whose pontificate fourteen International Eucharistic Congresses were held, who said: "It gives Us much pleasure to recall to mind that we have encouraged the holding of Eucharistic Congresses, the results of which have been as profitable as the attendance at them has been numerous and distinguished."

SEVENTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT ANTWERP, BELGIUM, IN 1890

The Seventh International Eucharistic Congress was held at Antwerp August 16 to 21, 1890. His Eminence August Cardinal Goossens, Archbishop of Mechlin, presided. The city of Antwerp, often called the "Florence of the North," had made extensive preparations for this great event and the whole country turned out to celebrate the Feast of the Eucharistic King.

Antwerp is noted for its famous artists—Van Dyke, Seghers, Jordaens and Rubens, the painter of the "Descent from the Cross," found in the Notre Dame Cathedral, which is considered Rubens' masterpiece. Other paintings by Rubens in the Cathedral are—"Elevation of the Cross," "The Assumption" and "The Resurrection." Rubens was one of the outstanding Holy Name men of the Seventeenth Century. He never began his day's toil without first attending Holy Mass. Antwerp has about 400,000 people and forty churches. Besides the Cathedral, the notable churches are: The Church of St. Jacques, where Rubens lies buried, and the Church of St. Michael, over which St. Norbert, the founder of the Order of Premonstratensians, once presided.

The following Eucharistic Miracle is related in connection with St. Norbert: The heretic Tankelin of Antwerp boldly preached against the Holy Eucharist and the Priesthood and soon had a following of several thousand. This heretic had concealed in damp cellars several Holy Hosts. St. Norbert proceeded to Antwerp, gave powerful sermons on the devotion to the Blessed Sacrament and preached on Frequent Communion and was the instrument that converted many of the heretics and reformed many abuses and practices. He deposited in the Church of St. Michael several sacred Hosts which, through contempt, had been hidden in damp cellars and these, after fifteen years, had remained intact in a miraculous manner. St. Norbert was one of the greatest champions of the Holy Eucharist of the Twelfth Century. He is usually pictured holding in his hand a Ciborium.

Msgr. Goossens, who presided over the Congress, was consecrated Bishop of Namur in 1883 and when he became Archbishop of Mechlin in 1889, his successor to the See of Namur was Bishop Thomas Heylen, the present President of the Permanent Committee of the International Eucharistic Congress, who will take prominent part in the Chicago Congress. Archbishop Goossens was created Cardinal in 1889 under the title of "Santa Croce in Jerusalem." He was noted as a tireless worker, amiable, prudent and kind in all his dealings and a great promoter of economical interests among the working classes.

He was a great organizer and presided over many Conventions. His co-operation with the clergy and the laity of his Diocese made the Seventh International Eucharistic Congress a notable success.

The Congress was largely attended by Churchmen and Laymen from various countries of Europe, especially from France. Rt. Rev. Doutrebourg, Bishop of Liege, Belgium, was the President of the Permanent Committee for the organization of the Eucharistic Congress which had charge of the various sessions held in connection with the Antwerp gathering. The closing exercises—the supreme act of the Congress—were held in the beautiful Place de Meir, where an immense altar had been erected, from which Cardinal Goossens gave the Solemn Benediction of the Blessed Sacrament, surrounded by an assemblage of 150,000 people.

EIGHTH INTERNATIONAL EUCHARISTIC CONGRESS HELD IN JERUSALEM IN 1893

Jerusalem, the Holy City, was the scene of the Eighth International Eucharistic Congress, held May 14 to 21, 1893. Pope Leo XIII took a very special interest in this Congress, advocating the reunion of the Oriental Churches with the Church of Rome, and sent Cardinal Langeneiux, Archbishop of Reims, as his Special Legate. Jerusalem was the first Congress to which the Holy See sent a Cardinal Legate. Cardinal Langeneiux was a great champion of every noble cause and an intimate friend of Pope Leo XIII. The Congress was one of the most imposing and inspiring ever held, for it took place in the very city where Christ instituted the Holy Eucharist and where stands the Cenacle, the "Cradle of the Blessed Sacrament."

Holy recollections inspired the pilgrims in Jerusalem, especially when they stood in the "Upper Room," the traditional Supper Chamber on Mt. Zion, where took place the first Eucharistic Congress, which was attended by the twelve Apostles with Christ presiding. In this Upper Room on the first Holy Thursday, the Paschal Lamb, the

Sacrifice of the Old Law, was eaten for the last time legally and then abrogated, and the Sacrifice of the New Law was instituted with the words: "This is My Body. This is My Blood. Do this in commemoration of Me."

How one's heartstrings yearn when standing on the site where the Holy Eucharist was first instituted; where was held the first Eucharistic Congress; where the Holy Ghost descended upon the Apostles; where the Apostles were commissioned by Christ to forgive sins.

But alas! the Cenacle—this most sacred of all shrines, this first Church of Christendom, where the Blessed Virgin and the Apostles worshipped—is today in the hands of the Mussulman and Catholics find it difficult to worship there. I shall never forget the unutterable sadness I felt when I visited the Cenacle in 1922. May God grant that the day is not far distant when our Blessed Saviour will again be enthroned in a Tabernacle in the Upper Room, where He celebrated the First Holy Mass, and that a Guard of Honor shall surround Him, adoring His glorious Body and His precious Blood. According to press despatches, a movement is afoot which has for its purpose the ceding back the Cenacle to its original custodians, the Franciscans.

The most touching services of the Congress were held in the Garden of Gethsemane and in the Grotto of the Agony on the very spot where our Divine Lord suffered His Agony and Bloody sweat. "Here His sweat fell like drops of blood," is the Latin inscription which one sees on a black marble tablet, the reading of which pierces the heart of a Christian like a sword and compels him to fall prostrate in prayer. An inspiring sermon on the Adoration of the Blessed Eucharist was preached here during the Congress and Eucharistic devotions were held in other sacred places in Jerusalem, and prayers were sent to Heaven that the Churches of the Orient would return to the Unity of Christ.

The Closing Act of Worship, the Benediction of the Most Blessed Sacrament, was given by the Papal Legate, Cardinal Langeneieux, surrounded by pilgrims from all parts of Europe and Church dignitaries of the Near East. The Congress had a most salutary effect on all those who attended. Cardinal Langeneieux, at the conclusion of the Congress, invited the following one to be held in his Archeepiscopal city, Reims, France, in 1894.

**NINTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD IN REIMS, FRANCE, 1894**

Reims, France, was the scene of the Ninth International Eucharistic Congress, which convened August 25 to 29, 1894, and was sponsored by Cardinal Langeneieux, Archbishop of Reims.

As Papal Legate at the Jerusalem Congress, Cardinal Langeneieux made warm friends in the Near East and these were largely represented at the Reims gathering, together with a big delegation from nearly all European cities. The principal services of the Congress were held in the Reims Cathedral which is dedicated to the Blessed Virgin.

Reims had made extensive preparations for this Congress and Cardinal Langeneieux, who was a great champion of the laboring classes and a student of social and economic questions, embodied, for the first time, in the program "The Social Question affecting the Rights of the Working Man," which was thoroughly discussed and the pernicious principles of anarchy and socialism were pointed out to the assembly. The great Encyclical of Leo XIII, "Rerum Novarum," on the condition of the working classes, issued May 15, 1891, furnished splendid material for discussion.

Whilst preparations for the Ninth International Eucharistic Congress were in progress, there was established in the United States the Priests Eucharistic League, of which Rev. Bede Maler, O. S. B. of the St. Meinrad Benedictine Abbey, St. Meinrad, Indiana, was one of the chief promoters. Father Bede was the first representative of the Priests' Eucharistic League of the United States at the Eleventh International Eucharistic Congress held in Brussels in 1898. The Priests' Eucharistic League was definitely approved by Pope Leo XIII and canonically erected June 16, 1887, by Cardinal Parocchi in the Church of St. Claudio in Rome. This church is the canonical center of the Priests' Eucharistic League, but the office of the central administration of the league is at the house of the Fathers of the Congregation of the Blessed Sacrament at Brussels.

The first conference of the Priests' Eucharistic League of the United States was held on the Feast of St. Thomas Aquinas, "Poet of the Holy Eucharist," and one month after the convening of the Ninth International Eucharistic Congress held in Reims, the first general conference of the Priests' Eucharistic League met at Notre Dame, Indiana. A year later, October, 1895, the first National Congress was held in Washington, D. C., with two hundred and fifty priests attending. Cardinal Gibbons was to have presided, but he

conferred this honor on the Rt. Rev. Camillus P. Maes, D. D., Bishop of Covington, Ky., who later was made the Protector of the League, an office which he filled until his death, May 11, 1915. He was succeeded in this office by the Rt. Rev. Jos. Schrembs, D. D., now Bishop of Cleveland, Ohio.

Cardinal Langeneieux officiated at the closing Benediction of the Blessed Sacrament and the sessions of the Ninth International Eucharistic Congress were closed August 29, 1894.

TENTH INTERNATIONAL EUCHARISTIC CONGRESS HELD AT PARAY-LÉ-MONIAL, FRANCE, IN 1897

The Tenth International Eucharistic Congress was held in Paray-le-Monial, the City of the Sacred Heart, September 20-24, 1897. His Eminence Cardinal Perraud, Bishop of Autun, presided. Cardinal Perraud was a member of the French Academy. He was a powerful orator and preached the funeral sermons of Cardinal Guibert and Cardinal Lavigerie.

The Congress city, Paray-le-Monial, has about 5,000 inhabitants. Since 1873 it has been a great place for pilgrimages on account of the apparitions of St. Margaret Mary of Alacoque, the Apostle of the Eucharistic Heart of Jesus. Her visions took place in the Chapel of the Visitation, where the devotion of the Sacred Heart originated.

While kneeling in the Chapel on the Friday within the Octave of Corpus Christi, A. D. 1674, St. Margaret Mary had a vision and makes the following statement in her Memoire: "When the Blessed Sacrament was exposed, my soul being absorbed in extraordinary recollection, Jesus Christ presented Himself to me. He was brilliant with glory. His five wounds shone like five Suns. Flames darted from His adorable breast which displayed His loving and amiable Heart."

Another place of pilgrimage in Paray-le-Monial is the Hieron, a temple-palace erected in honor of the Eucharistic King. This palace, erected by a layman, has an unique collection of pictures and objects of art bearing on the Holy Eucharist.

In this Eucharistic Museum the visitor is edified by pictures of the Holy Eucharist depicting Eucharistic miracles. One picture portrays the people and clergy of Claremont going in procession to take up from the grass a Holy Host, around which a swarm of bees has built a wax tabernacle. Another picture shows St. Bernard raising the Holy Host over the head of a poor possessed woman and delivering her.

The Archconfraternity of the Holy Hour, the devotion so much encouraged by the Eucharistic Congresses, was established in Paray-le-Monial in 1829 by Father Robert De Brosse, and the society known as the Communion of Reparation was organized here in 1854 by Father Victor Drevon. The closing exercises and solemn procession along the streets of Paray-le-Monial were participated in by thousands of people, and Leo XIII, who called this city "A town very dear to Heaven," sent his Apostolic Benediction, which was imparted by Cardinal Perraud.

ELEVENTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT BRUSSELS, BELGIUM, IN 1898

The Eleventh International Eucharistic Congress was held at Brussels, Belgium, July 13 to 17, 1898. His Eminence Cardinal Goossens, Archbishop of Mechlin, who presided over the Seventh International Congress, held at Antwerp, again presided. This Congress was splendidly organized and was largely attended.

Services during the days of the Congress were held in the various churches of Brussels, but particularly in the Church of St. Gudule, the grandest church in Brussels, completed in 1653. This church was the attraction for all lovers of the Holy Eucharist because of the miraculous Hosts it contained.

We read in the "Histoire de l'Eucharist" by Corblet (Paris, 1886) that in the Chapel of the Blessed Sacrament of the Church of St. Gudule there are preserved since the Fourteenth Century, several consecrated Hosts, which were stolen from the tabernacle of the Church of St. Catherine by Jews on Good Friday, A. D. 1370, and sacreligiously transfixed in their synagogue. The Hosts, it is said, bled frequently. Eventually, some of these Hosts were deposited in the Church of St. Gudule. This event is perpetuated by an annual procession on the Sunday after July 15, when the identical Hosts are exposed in St. Gudule's for the veneration of the faithful. Needless to state that the memory of this event increased the fervor of all who attended the Eleventh International Eucharistic Congress, for the Congress was held during the days when this annual celebration was observed.

Another church frequented by the delegates was the Chapelle de l'Expiation, built in 1436 on the site where stood the above mentioned synagogue. It was built in expiation of the sacrilege committed.

The Congress of Brussels was a representative gathering and many churchmen from European countries were in attendance. The Priests' Eucharistic League of the United States was represented for

the first time at an International Eucharistic Congress. Rev. Bede Maler, O. S. B. of St. Meinrad, Indiana, was the official representative. Father Bede addressed the Congress and gave a report of the activities of the Priests' Eucharistic League. His report was enthusiastically received and embodied in the Acts of the Congress.

The crowning ceremony of the Congress was the out-door procession and Benediction of the Blessed Sacrament, at which Cardinal Goossens and thousands of the faithful assisted. The King of Belgium also took a prominent part in the closing Exercises. Bishop Doutreloux of Liege was the President of the Permanent Committee.

**TWELFTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT LOURDES, FRANCE, IN 1899.**

Lourdes, France, the City of Miracles, was the scene of the Twelfth International Eucharistic Congress, which was held from August 7-11, 1899. His Eminence, Cardinal Langeneix of Reims, was the Papal Legate. Cardinal Langeneix was also the Papal Legate of the Eighth International Eucharistic Congress, held in Jerusalem, and was the sponsor of the Ninth International Congress held in his Archeepiscopal City—Reims, France.

Thousands of pilgrims took part in the Lourdes Congress and the services held in and around the Basilica were full of devotion. The grand procession of the Blessed Sacrament, around Mary's Grotto, was the closing event of the Congress and the great Square, through which the procession passed, was lined with thousands of people. A number of sick and infirm seeking health from their Eucharistic Lord, through the intercession of His Blessed Mother, were also found along the path of the procession.

The Lourdes Congress was notable for the number of prelates and priests who attended.

**THIRTEENTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT ANGERS, FRANCE, IN 1901**

The Thirteenth International Eucharistic Congress convened in the city of Angers, France, from September 4-8, 1901. It was sponsored by Msgr. Rumeau. This Congress took a sympathetic interest in young men and a special Young Men's Section was formed, at which discussions were held as to the best means of promoting a greater devotion to the Holy Eucharist on the part of young people and how the social question could be solved. Leo XIII sent his Benediction.

FOURTEENTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT NAMUR, BELGIUM, IN 1902

The Fourteenth International Eucharistic Congress convened at Namur, Belgium, September 3-7, 1902, under the presidency of Rt. Rev. Thos. L. Heylen, Bishop of Namur, who had been appointed by Pope Leo XIII as President of the Permanent Committee of International Eucharistic Congresses. Bishop Heylen succeeded Bishop Doutreloux of Liege, Belgium, who had been the President of the Permanent Committee for the organization of Eucharistic Congresses since their beginning and who died in 1901.

Bishop Heylen of Namur will take a prominent part in the Chicago Congress. He has been President of the Permanent Committee of International Eucharistic Congresses for a quarter of a century and has taken active leadership in fourteen International Eucharistic Congresses. He is the best posted man on International Eucharistic Congresses in the world today and has traveled extensively in the interests of Eucharistic Congresses, to which he is greatly devoted. He is a great linguist and makes it his duty to address every Congress in the language of the country in which the Congress is held.

Cardinal Goossens of Mechlin took an important part in the Namur Congress. The great Encyclical of Pope Leo XIII, "Mirae Caritatis," issued May 28, 1902, on the "Most Holy Eucharist" gave the Eucharistic Congress great encouragement. In this Encyclical Leo XIII announced to the world that he had designated St. Paschal Baylon, a Franciscan Lay Brother, whose devotion to the mystery of the Eucharist was so extraordinary, as the Heavenly Patron of all Eucharistic Congresses.

Referring to the Eucharistic Congresses, the Encyclical of Leo XIII says: "It gives Us much pleasure to recall to mind that we have encouraged the holding of Eucharistic Congresses, the result of which has been as profitable as the attendance has been numerous and distinguished." In this celebrated Encyclical, the Holy Father requests the Priests to promote with all their might the glory of the Holy Eucharist, so that this mystery, instituted for all time "for the life of the world" will shine forth with an even brighter light.

FIFTEENTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT ANGOULEME, FRANCE, IN 1904

The Fifteenth International Eucharistic Congress convened in Angouleme, France, July 20-24, 1904. His Eminence Cardinal Lecot, Archbishop of Bordeaux, presided. The principal services took place in St. Peter's Cathedral.

A great disappointment prevailed when the French authorities forbade the public procession of the Blessed Sacrament, which had been the crowning point of all Congresses thus far held. After this disappointment it seemed unlikely that an International Eucharistic Congress would meet in France for a long time to come. Of the fourteen International Eucharistic Congresses thus far held, eight had met in France.

SIXTEENTH INTERNATIONAL EUCHARISTIC CONGRESS HELD IN ROME, ITALY, IN 1905

The Sixteenth International Eucharistic Congress was held in Rome, Italy, June 1-6, 1905, on the invitation of Pope Pius X. It was the occasion of the Twenty-fifth Anniversary of the founding of Eucharistic Congresses. The Congress was inaugurated by the Holy Father himself on June 1, 1905, the Feast of the Ascension. The Holy Father celebrated Pontifical Mass in St. Peter's. The ceremonies were conducted with all the magnificence of the Roman Ritual and in the presence of an immense crowd. Twenty-eight Cardinals and a large number of Archbishops, Patriarchs and Bishops attended.

On each of the three days the Congress met in the evening in the Church of St. John Lateran, where is preserved the Table of the Last Supper, at which Our Lord sat when He instituted the Holy Eucharist. This precious relic was exposed for veneration during the days of the Congress. The sessions of the Congress were held at the Basilica of the Twelve Apostles, at which Cardinal Respighi, President of the Congress, presided. Fourteen Cardinals, forty Bishops and two thousand delegates were present, most of whom were seated on a platform which was surmounted with a large picture of St. Paschal Baylon, Patron of Eucharistic Works and Congresses.

Bishop Heylen of Namur, Belgium, President of the Permanent Committee, gave an interesting history of Eucharistic Congresses during their existence of twenty-five years. Rev. F. Oberdorffer, representing Cardinal Fisher of Cologne, spoke and invited the Congress to meet at Cologne at some future date. Other speakers were M. Rene Bazin of the French Academy; M. Kurth, Professor of Liege; Rev. David Fleming of England.

The closing of the Sixteenth International Eucharistic Congress in St. Peters was one of the most magnificent and impressive ceremonies ever witnessed in the Eternal City. Its glory and beauty surpass description. The Holy Father, dressed in his most magnificent robes, was borne on high. He was kneeling on a small platform with the Blessed Sacrament before him. Thirty Cardinals, dressed in the

gorgeous scarlet of their office; over one hundred Prelates; the Noble Guards and Knights took part in the procession. Among the American Prelates in attendance were Archbishop Ryan of Philadelphia; Bishop Donahue of Wheeling, W. Va.; Bishop Janssen of Belleville, Ill., and Bishop Garvey of Altoona, Pa. The Procession wended its way through the large Basilica to the Pope's Altar. Here was imparted the Solemn Benediction of the Blessed Sacrament by the Pope, amidst the sounding of the silver trumpets.

The Holy Father was visibly touched by the solemnity of the occasion. After the Benediction he intoned the "Te Deum" which was sung by the famous Sistine Choir and all the people. The final services lasted from 3:00 to 7:00 P. M.

One of the great results of the Rome Congress was the beginning of the movement which led to the issuance of the Decree of Daily Communion by Pope Pius X on December 10, 1905, and of subsequent Eucharistic Acts and Decrees.

SEVENTEENTH INTERNATIONAL EUCHARISTIC CONGRESS HELD AT TOURNAI, BELGIUM, IN 1906

The Seventeenth International Eucharistic Congress met at Tournai, Belgium, August 15-19, 1906. Pope Pius X sent Cardinal Vincent Vannutelli as Papal Legate, who also presided.

The Diocese of Tournai has about 550 parishes and a Catholic population of approximately 1,500,000. One of its late Bishops was Msgr. Dumont, who was at one time a Priest in the United States in the Diocese of Detroit, Mich., until his appointment as Vice Rector of the American College at Louvain, Belgium.

A very interesting program was carried out at the Tournai Congress. The Sectional discussions were arranged under general heads —one on Instructions on the Holy Eucharist in the Family, in the Schools and Colleges and in the Parish; one on the Love and Veneration of the Holy Eucharist in the Sunday and Daily Mass, in Frequent Communion to the Sick, in the Work of Reparation and Perpetual Adoration; one on Confraternities of the Holy Eucharist and their Special Works, together with separate sections for Priests, for Young Men and for Women.

EIGHTEENTH INTERNATIONAL EUCHARISTIC CONGRESS HELD AT METZ, GERMANY, IN 1907

The Eighteenth International Eucharistic Congress was the first Congress held in Germany. Six thousand delegates assembled. Cardinal Vincent Vannutelli represented the Holy Father as Papal Le-

gate. Among the distinguished churchmen present were Cardinal Fisher of Cologne and the Archbishops of Besancon, Westminster and Bucharest. Bishop Camillus P. Maes of Covington, Ky., was also in attendance and presented a letter to the President of the Congress from Cardinal Gibbons.

Among the Lay Delegates were General Charette, Commander of the Papal Zouaves; Count Hontesch; Dr. Groeber, Leader of the Central Party in the Reichstag, and Prince Max of Germany. The work of the Congress was entirely religious. The authorities of Strassbourg gave permission for a great open air procession of the Blessed Sacrament on Sunday, August 11—all such processions having been forbidden since 1872.

The children of Metz and the surrounding country to the number of 10,000 formed the procession, singing hymns and canticles. The Municipal Council gave orders to ring the large bell called "La Mutte." This bell dates back to A. D. 1605 and is rung only at the entrance of sovereigns. The City Council also took part in the official reception of the Cardinal Legate.

The Archbishop of Westminster, England, who took part in the Metz Congress, invited the following Congress to meet in London. The "London Tablet" stated that "the Eighteenth International Eucharistic Congress, held in Metz, afforded an occasion for the most striking manifestations of the Catholic Faith, Unity and Piety on the part of our Continental Brethren, of which they were not slow to avail themselves."

Among the interesting papers read at the Metz meeting were: "Frequentation to the Holy Table in the Diocese of Metz"; "Works Relating to Holy Mass"; "Easter Communion"; "Perpetual Adoration"; "The Sacred Heart and the Eucharist."

The procession of the Most Blessed Sacrament was conspicuous for its splendor, its devotion, and for the large number of men who took part in it—about as many, it is said, as marched out of the vanquished city after the siege in the Franco-Prussian War, in 1870. In his letter to the Congress, Pope Pius X said: "The Eucharist is the center point of Catholic worship; the pivot of Christian life; the very Soul of the Church."

In the same year, October 15 to 17, 1907, a Eucharistic Congress was held at Pittsburgh, Pa., U. S. A., where the Rt. Rev. B. J. Keiley, D. D., late Bishop of Savannah, Ga., preached the opening sermon.

NINETEENTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT LONDON, ENGLAND, IN 1908

His Grace Archbishop Bourne of Westminister invited the 19th International Eucharistic Congress to meet in London, England, September 9th-13th, 1908. The opening services were conducted in the Westminister Cathedral whose stately tower rises to a great height surmounted by a Cross containing a relic of the True Cross.

Cardinal Vannutelli represented Pope Pius X. It was more than 350 years that England had seen a Papal Legate. There were in attendance 6 Cardinals, 11 Archbishops, 70 Bishops and prominent churchmen from practically all the countries of the world. The new World had representatives from South America, Mexico, Canada and United States. The latter country was represented by Cardinal Gibbons who preached the concluding sermon of the Congress. The Cathedral, which holds six thousand people, was crowded to its capacity. Albert Hall, which was one of the meeting halls, held eight thousand people.

The Congress was an epoch-making event. The gathering was cosmopolitan, the like never heretofore witnessed in the world outside of the city of Rome. Two important resolutions were adopted at the monster mass meeting of 15,000 people held in Albert Hall. The first resolution was that the 19th International Eucharistic Congress pledges to promote solemn and earnest devotion to the Blessed Sacrament. The second, it proclaimed its unalterable fidelity to the Apostolic See. The speakers at this meeting included Archbishop Carr of Melbourne, Australia, and Archbishop Bruchesi of Montreal, Canada.

It was hoped that an outdoor procession of the Blessed Sacrament could be held. For this purpose the Catholics of France sent huge quantities of flowers to England to be scattered before the King of Kings in His triumphal march through the streets of London. So great was the number of flowers that a special boat and train had been chartered to convey them to England. How great was the disappointment when it was made known that the Holy Eucharist could not be borne through the streets of London. The flowers were then brought to the Cathedral and were used to adorn all the altars of London's great Cathedral.

The procession was held without the Blessed Sacrament, and at its conclusion the Papal Legate gave the solemn benediction of the Blessed Sacrament from three open balconies of the Cathedral to the great multitude crowding the streets. Eleven English noblemen,

headed by the Duke of Norfolk, attended the Papal Legate as a guard of honor.

TWENTIETH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT COLOGNE, GERMANY, IN 1909

The Twentieth International Eucharistic Congress was held in Cologne, Germany, August 3rd-8th, 1909, under the Presidency of His Eminence Cardinal Fischer of Cologne. Cardinal Vannutelli was the Papal Legate. Five Cardinals, 5 Archbishops and 60 Bishops were present.

The Papal Legate came down the River Rhine in a boat and was enthusiastically received by Cardinal Fischer and escorts, whilst hundreds of thousands greeted the distinguished guest as he was being escorted to the great Cologne Cathedral whose "Kaiser Bell" was booming forth a welcome.

A deep religious sentiment prevailed all over Cologne during the days of the Congress. In six churches the Blessed Sacrament was constantly exposed for adoration. For hours and hours every morning Priests were busy at the communion rails in many churches. Pontifical Masses were celebrated in the Cathedral daily and on Sunday the Papal Legate pontificated. The sermons were masterpieces, especially the one given by the Bishop of Freibourg in which he compared the millions of stars in the heavens with the millions of white stars—the Holy Hosts—which, like the Mana of old, cover the world today.

Sectional meetings were held at which papers on the Holy Eucharist were read and discussed. One interesting paper was on Blessed Peter J. Eymard, the modern Apostle of the Eucharist. It was also stated with great satisfaction that St. Thomas Aquinas, the "Singer of the Blessed Sacrament," and composer of the Office of Corpus Christi, one of the finest Offices in the Roman Breviary, studied under Blessed Albertus Magnus, who lies buried in the Church of St. Andrew in Cologne. Among the lay speakers at the Congress were the Mayor of Cologne, and Doctor Marks of Duesseldorf.

The crowning point was the grand procession on Sunday, August the 8th, in which 70,000 took part. The marchers represented guilds and confraternities from all over Europe. There were in line 500 letter-carriers of Cologne, 1,000 men from the Krupp Works of Essen; 500 miners of Westphalia. The procession was punctuated with bands and surpliced choirs. Then came Priests and Religious, Army Veterans, 30 Mitred Abbots, 60 Bishops in Cope and Mitre, and 40 Archbishops. The Cardinal Legate carried the Blessed Sac-

rament. He was followed by Cardinal Ferrari, Cardinal Mercier and Cardinal Fischer. Behind the Cardinals came the Knights of the Pontifical Orders in full uniform, and these were followed by a phalanx of many hundreds of laymen of Cologne in evening dress.

When the procession reached New Market, a wide open space, a solemn Benediction was given to the immense throng that filled the great square. The procession then wended itself to the Cathedral where Benediction was given from the steps at the entrance and again from the high altar. Amidst the singing of the Te Deum the 20th International Eucharistic Congress came to a solemn close. "This public demonstration of faith," says *America*, "was indeed a joy to heaven and earth."

TWENTY-FIRST INTERNATIONAL EUCHARISTIC CONGRESS
HELD IN MONTREAL, CANADA, IN 1910

The Twenty-first International Eucharistic Congress took place at Montreal, Canada, September 7th-11th, 1910. Most Rev. Paul Bruchesi, Archbishop of Montreal, had accepted the invitation to hold the Congress in his archepiscopal city on the request of the Permanent Committee that was very desirous of holding an International Eucharistic Congress in Canada. Cardinal Vincenzo Vannutelli was the Papal Legate. The Congress was honored with the presence of 3 Cardinals and 150 Bishops.

The sessions were memorable and the papers read and sermons preached did not fail to enkindle in all who took part a deep devotion to the Most Holy Sacrament of the Altar. The Congress was a wonderful spectacle. Splendid were the decorations along the triumphal route on the day of the solemn procession in that immense amphitheatre of three miles all flowering with vivats and prayers. Over 100,000 men were in the procession, which was three and one-half hours in passing at a given point. The first column moved at 12:30 P. M. and four hours later the Blessed Sacrament followed escorted by Cardinals, Bishops and Priests. It was 8 o'clock in the evening when the Benediction fell upon the vast multitude.

After the grand Benediction was over the Blessed Sacrament was carried to the Chapel of a hospital among God's poor, whilst after the Madrid Congress the Blessed Sacrament was enclosed in the Palace of the King.

Mayor Guerein of Montreal, who had done such great work to make the Montreal Congress a success, was later made a Knight Commander of Saint Gregory by Pope Pius X, on the recommendation of His Eminence Cardinal Vannutelli.

The American Federation of Catholic Societies, which did such excellent services for the Catholic Church in the United States during its sixteen years of existence, was officially represented at the Montreal Congress by one of its founders, the Rt. Rev. James A. McFaul, Bishop of Trenton, N. J. Bishop McFaul took prominent part in the proceedings, so also did Mr. Burns of England, who gave an address on Federation. Bishop McFaul in his report to the Federation, said: "The Montreal Eucharistic Congress was the greatest expression of Catholic Faith that I have ever witnessed."

**TWENTY-SECOND INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT MADRID, SPAIN, IN 1911**

The Twenty-second International Eucharistic Congress was held in Madrid, Spain, June 25th-29th, 1911. The Papal Legate was His Eminence Cardinal Augirre y Garcia, Primate of Spain and Archbishop of Toledo. In the Papal Brief which was read, Pope Pius said: "No other Nation should surpass Spain in zeal for the Blessed Sacrament, for was not one of their chief glories St. Paschal Baylon the acknowledged Patron of all Eucharistic Works and Congresses." The opening assembly was held in the Church of San Francisco el Grande where the Papal Legate presided.

The Eucharistic procession was most wonderful. It wended its way to the Royal Palace headed by the troops of his Catholic Majesty King Alfonso, followed by the cavalry and artillery. Then came the car with the Most Blessed Sacrament covered with silver and drawn by elite adorers. From the balcony of the Royal Palace the Benediction of the Blessed Sacrament was given to the vast assembly, after which the Blessed Sacrament was escorted to the Royal Palace accompanied by King Alfonso with candle in hand, followed by the Queen, the King's Mother, the Grandees of Spain and Ministers of State.

After the Blessed Sacrament had been placed under the canopy the King fell on his knees and the following act of consecration was read in the name of the King:

"Oh! sovereign Lord, living in the Most Blessed Sacrament of the Eucharist! King of Kings and Lord over those that govern! Before Thy august throne of grace and mercy all Spain, the well beloved daughter of Thy Heart, prostrates itself. We are Thy people; reign over us! May Thy Empire last forever and ever, Amen." Thus was closed the solemnities of the Madrid Congress with a wonderful profession of Faith in the Holy Eucharist by the

King who consecrated his sceptre and his crown to Christ in the Holy Eucharist.

It is reported that 100 tons of flowers were strewn along the route of the procession. A floral banner of natural flowers thirty feet high was carried. Twenty thousand children, 20,000 men, 7 Archbishops, 65 Bishops, 3,000 Priests, the King of Spain, and nobility took prominent part. The Cardinal Archbishop of Toledo, carried the Blessed Sacrament. All the church bells of Madrid were ringing, during the procession, and at night the whole city was brightly illuminated.

Striking features of the Congress were the monster gathering conducted by the International Committee of the Federation of Catholic Women's Leagues and presided over by prominent prelates, and the General Communion of 25,000 children at Retrio Park, also the General Communion for the women.

**TWENTY-THIRD INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT VIENNA, AUSTRIA, 1912**

The Twenty-third International Eucharistic Congress was held at Vienna, Austria, September 11th-15th, 1912. His Eminence Cardinal Nagl, Archbishop of Vienna, was the sponsor of the Congress. Bishop Heylan presided at the meetings. Emperor Francis Joseph of Austria was the Protector and took active part in the Congress. The aged Emperor was greatly devoted to the Holy Eucharist and every year he joined in the procession in the Feast of Corpus Christ. At the opening of the Congress the Emperor and his entire household received Holy Communion.

During the days of the Congress Pontifical Mass was celebrated in the Metropolitan Church of St. Stephen. In all the churches of Vienna the Blessed Sacrament was exposed for the adoration of the Faithful and everywhere Holy Communion was distributed. A magnificent Art Exhibition was held which was greatly admired by the Congressists.

The Papal Delegate was received on September 9th and a grand reception was tendered him at the Cathedral. The Congress was formally opened on Wednesday evening, September 11th, and during the convention days sectional meetings were held throughout the city.

The Solemn procession took place Sunday, September 15th. It started from St. Stephen's Church and proceeded to the Ring to the Burgtor upon whose platform Holy Mass was celebrated. After Mass the procession wended its way back to the St. Stephen's Cathedral where Benediction was imparted. Cardinal Van Rossum

was the Papal Legate. A choir of 1,000 voices sang at the Mass and every church bell was ringing during the services and the guns of the Kahlenberg thundered forth a salute to the God of the Holy Eucharist during Benediction. A mighty "Te Deum" and a fervent "Ave Maria" closed the Twenty-third International Eucharistic Congress.

TWENTY-FOURTH INTERNATIONAL EUCHARISTIC CONGRESS HELD AT MALTA IN 1913

The Twenty-fourth International Eucharistic Congress was held in Malta, April 23rd-27th, 1913. Cardinal Ferrata was chosen as Papal Legate. The Island of Malta lies about fifty-eight miles south of Italy in the Mediterranean Sea. It is a small Island little more than 100 square miles in area. The Church in Malta was first founded by the Great Apostle St. Paul. The Congress was attended by five Cardinals and sixty Archbishops and Bishops and a large number of Priests. An unique feature of the Congress was the "Blessing of the Sea" on Saturday, April 26th and the "Blessing of the Land" on the plain of Floriana on Sunday, April 27th, in the presence of an immense crowd of people. Literally the whole population of Malta was present. A large altar thirty feet high had been erected for the Exposition of the Blessed Sacrament. The monstrance used was of solid gold. Several thousand people took part in the closing procession which dispersed at 8 P. M.

When the Cardinal Legate intoned the Te Deum it was sung by 200,000 voices with no one to conduct them but the spontaneity of religious enthusiasm. The Benediction of the Blessed Sacrament was announced by firing a shower of rockets from the Church of St. Publius and the ringing of bells.

The Congress meetings were held in the Church in Musta. Among those who spoke was the Archbishop of Westminister, who also celebrated Pontifical High Mass at the Rotunda April the 26th. Archbishop Bourne spoke on "The Eucharist and the Family." Other noteworthy events took place at the Church of St. Publius, Malta's first bishop, where thousands of children received Holy Communion; and at the Grotto of St. Paul, where the Apostle Paul passed his three months' stay at the Island. Mass was celebrated and a sermon was preached on the spot where St. Paul preached his sermons.

**TWENTY-FIFTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT LOURDES, FRANCE, IN 1914**

The Twenty-fifth International Eucharistic Congress took place at Lourdes, France, August 25th-28th, 1914. It marked the Silver Jubilee of International Eucharistic Congresses. Ten Cardinals, 200 Archbishops and Bishops and about 5,000 Priests attended. Cardinal Granito di Belmonte was the Papal Legate. A picked choir of 200 fine voices furnished the singing.

Every evening of the Congress a procession was held around the Basilica in which 15,000 people took part. The esplanade was brilliantly illuminated and the singing of the "Credo in Unum Deum" was inspiring. The appearance of Lourdes was most picturesque. Never had so many nations been seen together in one place.

Mgr. Heylen presided and announcement was made that 18 Bishops came from Asia, 8 from Africa, 43 from America, 4 from Australia. The Holy Father Pius X sent an Apostolic Brief. Every time the name of Pope Pius X was mentioned it was received by the crowd with the greatest enthusiasm.

Beside the evening procession, there were held each morning a procession of the Most Blessed Sacrament at 6 A. M., participated in by 3,000 people. The Twenty-fifth International Eucharistic Congress has gone down in history as one of the most important gatherings ever held.

**TWENTY-SIXTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT ROME, ITALY, IN 1922**

The Twenty-sixth International Eucharistic Congress was held in Rome, Italy, on Ascension Day, May 25th-29th, 1922. His Holiness Pope Pius XI carried the Blessed Sacrament from the Sistine Chapel to St. Peter's Basilica. The Pope presided at the general opening on March 25th and responded to the address of Cardinal Vincenzo Vannutelli, Honorary President of the Congress.

The general theme developed at the Congress was "The Kingship of our Lord Jesus Christ through the Holy Eucharist." Addresses were delivered each day in Italian, English, French, Spanish and German. On the closing day, ceremonies were held in every diocese of the world in conjunction with those held in Rome.

**TWENTY-SEVENTH INTERNATIONAL EUCHARISTIC CONGRESS
HELD AT AMSTERDAM, HOLLAND, IN 1924**

The Twenty-seventh International Eucharistic Congress was held in Amsterdam, Holland, in the latter part of July, 1924, at which Cardinal von Rossum was the Papal Legate, representing Pope Pius XI. He was given a wonderful reception. He arrived by sea from Antwerp on a special steamer, "Batavier," and over 100,000 people cheered him as he landed. He was met by the City Council and the Prime Minister and escorted to the Church of St. Willibrord. The Dutch tri-color, decorated with long streamers of the Papal Colors, was flying everywhere.

Sectional meetings were features of the Congress. America, England, France, Italy, Germany, Spain, Austria, Poland, Czecho-Slovakia, Belgium, Holland all had sectional sessions; there were sixty Archbishops Priests and Bishops in attendance, also six Cardinals and the Papal Legate. The principal meetings were held in the Stadium, which had a seating capacity of 30,000, but at the close there were in and around the Stadium 100,000 people.

The crowning feature was the procession of the Blessed Sacrament in and around the Stadium. Ten thousand men were in line besides a long line of the clergy. At last came the canopy borne by the Knights of Malta in the midst of a cloud of incense from some twenty thuribles. Cardinal Bourne of England carried the Monstrance and in the last stage it was carried by the Papal Legate who gave the Benediction in the Stadium. The singing of the Te Deum closed the out-door procession. The laws of Holland forbid the holding of religious processions in the public streets. In the evening there was procession and exposition of the Blessed Sacrament in all the Churches of Amsterdam.

The American section at Amsterdam, which was attended by several Chicagoans, passed at its closing meeting the following resolution:

"Be it resolved that this section do now adjourn for two years and resume its meetings in Chicago in the summer of 1926."

Chicago will spare no effort to make the Twenty-eighth International Eucharistic Congress—the first to be held in the United States—a brilliant success under the leadership of His Eminence George Cardinal Mundelein.

ANTHONY MATRÉ

Chicago

Knight of St. Gregory the Great.

PATRON SAINT OF THE EUCHARISTIC CONGRESS

"In the glorious ranks of those, the ardor of whose piety towards the great Mystery of Faith was more evident and overflowing, Paschal Baylon holds a most prominent place; for, having passed his life in spotless innocence, tending flocks, he embraced a severer mode of life, entering the Order of Minors, of the Strict Observance, and from the contemplation of the Holy Eucharist he derived that science and wisdom which placed him, though formerly an unpolished and illiterate man, in a position to solve the most difficult questions of the faith and even to write learned and pious books. He likewise having publicly and openly asserted the truth of the Eucharist among heretics, suffered many grievous persecutions, and, imitating the martyr Tharicius, he was also frequently threatened with death. Finally, he appears to have retained this great devotion even in death; for it is said that, when lying on his bier, twice he opened his eyes at the elevation of the two sacred Species.

"It is therefore evident that the Catholic congresses, of which we speak, could not be placed under better patronage. Besides, as we opportunely placed studious youth under the protection of Thomas Aquinas, charitable persons under that of Vincent de Paul . . . in like manner, we now, availing ourselves of our supreme authority, do, by virtue of these letters, declare and constitute St. Paschal Baylon the special heavenly Protector of the Eucharistic Congresses and of all societies, both present and future, taking their name from the most Holy Eucharist."—*Apostolic Letter of Pope Leo XIII.*

The coat of arms of Pope Leo XIII, of happy memory, bore the motto, "Lumen de Coelo"—"Light from Heaven." Like all mottos, this one was an eloquent expression of the ideals of its bearer; but now, as we look back over a great career which ended a generation ago, we can see that this motto expressed something more: it expressed so to speak an ideal realized. It expressed the life and work of this great pope.

During his long pontificate of over twenty-five years, Leo XIII wrote many encyclicals, and their greatness was in keeping with the greatness of his life. Literally, they were a "light from Heaven" to a world which, in some respects was "sitting in darkness and the shadow of death." Standing on the Rock of Peter, Pope Leo gave the Catholic doctrine on the various phases of the world's actual needs in a detailed and practical way. He saw the troubles of the people around him, and he understood what the real remedy was. So he told them about "Christian Marriage, the Family as the Basis of the State," "Christian Citizenship," "The Condition of Labor" and outlined the solution of many other problems too numerous to mention.

But here is a great paradox. It has sometimes been said, in effect, that when Leo XIII selected St. Paschal Baylon, an obscure friar who was not even a priest, as the patron of Eucharistic Congresses, that his choice was hard to understand. "Why was this Spanish shepherd boy, this humble follower of St. Francis, given the preference over so many glorious doctors and prelates?" "Why not St. Thomas, the great 'Doctor of the Eucharist,' who wrote about Our Lord in His Sacrament with such truth and eloquence that the crucified Figure over the altar came to life and said to him, 'Thou hast written well of Me, Thomas. What wilt thou have as a reward?'" And we all know his answer—an answer worthy of a saint who was at the same time so great and so humble—"Nothing but Thyself, O Lord." And then again, why not St. Bonaventure, the "Seraphic Doctor," who received Holy Communion through the ministry of an angel, and whom Pope Leo himself called the Prince of mystics? Or St. Clare, who held up the Blessed Sacrament before the Saracens and changed their victory into a rout?—These are glorious figures, but who ever heard of St. Paschal Baylon?

Perhaps it would be more in accord with historical truth, as well as the reverence due to such a solemn act of His Holiness, to say that here as elsewhere the message from Leo XIII was really a "Light from Heaven," although in this case there were some clouds in our atmosphere to obscure that light from our view. To understand what this means literally, in terms of actual facts—we must go back to history; we must know something of the beginnings of the great Eucharistic movement which is now approaching such a fitting climax here in Chicago.

As St. Augustine and so many other Fathers of the Church have pointed out, we can trace the workings of an all-wise and loving Providence in the great movements of the Church, as well as in the lives of individual saints.

For two centuries, roughly between the years 1650 and 1850, the Church in France was struggling against a heresy which was paralyzing Catholic life. In spite of repeated condemnations by Popes and councils, the errors of Jansenism cropped up in various forms, and in all its forms Jansenism was harsh and forbidding and repellent: now it was the stern educational system of Port Royal which at once insulted and depraved human nature; again it was the grim and paralyzing doctrine that Our Lord did not die for all men, but that many of us are doomed to hell even before our birth, and nothing that we can do can change matters; again we find the rigorous moral code, which excludes children entirely from receiving Our

Lord in Holy Communion, and allows grown-ups to receive Him only when commanded by the Church, and then in fear and trembling. It is no wonder that people turned away in disgust from such a harsh and un-Christian sect; the wonder is that such a sect claimed to be Catholic and tried to stay in the Church in spite of the Church herself.

Such was the blight which was working its ravages through a fertile corner of the Lord's Vineyard, and which caused centuries of anxious and seemingly useless struggle on the part of the popes, aided by holy men and women throughout the Church. And just here we trace the intervention of Divine Providence.

After their obstinate pride, the main trouble with the Jansenists was that they were full of a servile fear. They missed the central truth which Our Lord lived and died to teach: the law of love. They could not understand, apparently, how much God loved the world, and they themselves had never experienced that "love which casteth out fear." They thought that they were to be saved by eringing back in themselves, by "keeping their distance" from their Saviour. The result, of course, was a fatal coldness and indifference which dried up the heart and paralyzed the soul.

Plainly, for such a deformity there could be only one remedy:—the world had to be conquered by the love of Christ. People had to be convinced, even in spite of themselves, that the Sacred Heart of Jesus burned with an infinite love for them and could be satisfied only by receiving love in return. There was only one Source of their Salvation, and they must come to that Source and receive Him in Holy Communion.

It was according to the designs of Providence that the revelations of Our Lord's Sacred Heart to St. Margaret Mary should occur in the very same country where Jansenism was most flourishing, and during the reign of Louis XIV—"le Grand"—when immorality and cold indifference to Our Lord were at their height. From the feast of St. John, "the Apostle whom Jesus loved," in 1673, until the feast of Corpus Christi in 1675, Our Lord Himself intervened in the world miraculously to cure its ills by revealing how His Heart yearned for the love of all mankind. We all know His promises to those who come to Him frequently in the Sacrament of His love; we all know that it is Our Lord Himself Who inspired the pious custom of receiving Holy Communion on the nine First Fridays.

Two centuries later—in 1871, to be exact—at the time when Jansenism had practically run its course, and in the same country where the heretics had fought so hard against the love of God, and

where Our Lord had raised up and empowered so many of His saints to fight and conquer for His love, a group of Catholics in Lille, a little town in France, made a public demonstration of their love for the Blessed Sacrament. That was the first Eucharistic Congress. Since then the movement has been growing steadily towards gigantic proportions.

A quarter of a century later, Pope Leo XIII, in the apostolic letter quoted above, constituted St. Paschal Baylon the Heavenly Protector of Eucharistic Congresses. The Pope chose a humble shepherd and follower of St. Francis, without nobility of birth or education, or dignity in the Church, because he wanted to remind the great mass of people (if we may interpret his motives) that a Eucharistic Congress is mainly a people's Congress. He announced the truth which his saintly successor Pius X insisted on so strongly: the Blessed Sacrament is for the ordinary everyday man and woman and child in the world, and bishops and priests exist only to bring Christ to the people and the people to Christ. The pope himself glories in the title of "Servus Servorum Dei"—"Servant of the Servants of God."

During Our Lord's life on earth, He fed a great multitude by the miraculous multiplication of a few loaves and fishes, and then He promised to feed the whole world with His own Body and Blood. At the Last Supper, He made good His promise and gave His disciples the Sacrament of His Body and Blood. Down through the centuries, He and His saints have insisted that this Sacrament is for all mankind, for the lowly as well as for the great, for Gentile as well as Jew, for every man, woman and child on the face of the earth. He is the Saviour of the whole world, and all must come to Him for salvation.

And so, when Leo XIII chose a patron for Eucharistic Congresses, he selected one who should appeal to all men, he selected the simplest and most unassuming saint he could find. The glorious St. Thomas Aquinas, the Doctor of the Eucharist, adored Our Lord with the heart of a child, it is true, but still he had such a splendid mind that he and St. Augustine tower together over all Christian ages, as the "Pillars of Hercules"—Gibraltar and Abyla—towered over the ancient world. And so, perhaps, Pope Leo felt that the simple faithful might stand in awe at the glory of St. Thomas' genius more than they would love his simple and devoted soul. St. Thomas' devoted friend, St. Bonaventure, the "Seraphic Doctor," was open to the same objection. And so too, even St. Francis, the "poor man of Assisi," was passed over, because the very glory of his name might

make people feel his distance above them rather than their kinship with him. But in St. Paschal Baylon there is nothing to awe even the most timid, nothing but the simple and loving soul whose great passion in life was devotion to the Blessed Sacrament.

The story of St. Paschal is soon told. His family—the Baylons—belonged to that sturdy Spanish stock which had fought a Crusade of seven centuries on their native soil to defend their homes and their faith against the Arabs. They had no claim to nobility. They were a wholesome and honest peasant folk who lived in peace and contentment in their secluded hamlet on the plains of Aragon.

On Pentecost day, in 1540, a son was born to the family. It was a time-honored custom in Spain to name a child after the saint on whose feast day it was born, and Pentecost is commonly called by the Spaniards the "Pasch of the Holy Ghost." Hence the name of our saint—Paschal Baylon. On the very same day, fifty-two years later, he died—Pentecost 1592.

When he was seven years old he became a shepherd. Even then he showed marked devotion to Our Lord in the Blessed Sacrament, and to His Mother. He placed himself and his flock under the protection of "The Mother of the Good Shepherd" and nothing could induce him to join in the petty thefts of his fellow shepherd boys, although he was otherwise a most agreeable companion. As long as the mountains remained in sight, he would turn in that direction to pray to "Our Lady of the Sierras," but when the flocks had to go to more distant pastures, he conceived the happy idea of carving on his shepherd's crook an image of Our Lady. Over this portable shrine he carved three crosses, to represent Our Lord in the Blessed Sacrament. When the hour of prayer came, he would plant his staff on the ground and recite before it on his knees the Little Office of the Blessed Virgin, as if he were praying before the Tabernacle in one of her chapels.

On Sundays the shepherds could go to Mass, but on week days their work generally made it impossible for them to leave their flocks. The few times during the week when Paschal could hear Mass only intensified his desire. On days when he could not leave his flock, he would listen for the bell announcing the various stages of the Holy Sacrifice, like the apostles at Our Lord's Passion—following Him from afar. One morning when he heard the bell for the elevation, he fell on the ground in agony, longing to be near Our Lord. "My master," he exclaimed, "My adorable Master. Oh that I might see Thee." Scarcely had he uttered the cry, when he saw a luminous point in the heavens which riveted his gaze.

"Kneel down," he exclaimed to his fellow shepherds. "Kneel down. Do you not see on high yon golden chalice, and the bright rays darting from the Host?"¹ And he pointed to the luminous point. "It is the Most Blessed Sacrament of the Altar! The Angels are adoring it. Come, let us join our adoration to theirs."¹

Paschal lived the life of a shepherd lad with his companions for seven years—working, loving, praying under the blue vault of heaven, much as every other normal shepherd lad around him, although his former companions testified later to more than one miracle wrought through him in those days.

At length, Paschal realized the ambition of his life and was professed a Franciscan. The dominant note of his life as a Friar Minor, as it was of his whole life, was his devotion to the Blessed Sacrament. Sent on a mission to another monastery, which took him through the land of the Huguenots, he openly professed his faith in the Sacrament of the Altar against the infuriated heretics, and even sought martyrdom as the crown of his devotion. Although he was only an unlettered lay-brother, he defended the Mystery so ably in his disputes with learned Huguenots that he threw them all into consternation. Providence saved him however and prevented him from dying for his faith to his great disappointment.

On Pentecost day, 1592, after a life full of miracles—and all miracles of mercy, like those of His divine Master—on the fifty-second anniversary of his birthday into this life, came his birthday into heaven, to use the expression so common among the early Christians.

His death was followed by a galaxy of miracles. On Whit-Monday his body lay in state in the monastery chapel. As he was a layman, the body was laid so as to face the altar. There was a certain family which stood by the bier during Mass seeking a miraculous cure. As the server's bell rang for the elevation, Brother Paschal's eyes were fixed wide open on the Sacred Host. They closed softly as the priest lowered It again and placed It on the altar.

Twenty years after his death, the body was exhumed and found incorrupt, although it had been buried in quicklime.

He was solemnly enrolled among the canonized saints in 1690, and in 1897 Pope Leo XIII named him Patron of Eucharistic Congresses.

When Our Lord came into the world on the first Christmas day, the first human beings to adore Him, after His Mother and St. Joseph,

¹ From the sworn deposition of Anthony Navarro (Paschal's master at the time) at the Process of Canonization.

were shepherds. It was only fitting that a shepherd should be made the patron of those who come to adore Him in all ages. The angels called first the simple people who were tending their flocks in the neighborhood. The wise men came afterwards. And so the invitation to the Eucharistic Congress which our own illustrious Cardinal is extending so cordially is meant first of all for the ordinary everyday Catholic. And they are coming from every part of the globe, from every race and country throughout the entire world.

The Eucharistic Congress means a great spiritual awakening for Chicago and through Chicago for the entire world.

*Sulpician Seminary
Catholic University
Washington, D. C.*

JOHN IRELAND GALLERY.

THE HISTORICAL SETTING FOR THE EUCCHARISTIC CONGRESS

Our Lord and Redeemer in Sacramental form is no stranger in Chicago. More than two hundred and fifty years ago on a bitter cold day in December a young French priest, James Marquette, S. J., stepped from his birch bark canoe on the waters of Lake Michigan and at the mouth of a little stream (the Chicago River) prepared his portable altar and celebrated Mass. In all the broad expanse now covered by the great metropolitan city of Chicago only two other white men could be found, Pierre Porteret and Jacques LeCastor the companions of Father Marquette.

At that first Mass recorded in the annals of Mid-America three men approached the Blessed Sacrament, the celebrant and his two acolytes, Pierre and Jacques. On December fifth, sixth, seventh, ninth, tenth and eleventh the Holy Sacrifice was offered up at the same place. To lend a measure of protection from the elements a hovel was constructed from branches covered with skins and blankets and this hut became the first church. The inclemency of the weather may be judged by the fact that the ground was covered with snow and the river was frozen to the "depth of half a foot." Indeed so cold was the weather that it was impossible to use the liquids required in the Mass and the great sacrifice had to be foregone on December the eighth, the very day upon which Father Marquette would especially desire to say Mass, the day of the Immaculate Conception.

PLANTING THE CHURCH

It is only by following the footsteps of Father Marquette that we are able to understand the development of the Church in this region. It is easy to believe him God-appointed, else why should he leave his native France, his home of comfort, and seek hardships and privations amongst the savages? Why the years of preparation in Canada and why the remarkable facility in acquiring Indian dialects? It was given him at any rate to be the co-discoverer, with Louis Joliet, of the great Father of Waters, which he named the River of the Conception, and to be the apostle of the Illinois.

Keeping in mind Father Marquette's landing place above alluded to, better identified as the northwest corner of Madison Street and Michigan Boulevard, (the river at that time emptied into the lake at that point) the site of the first Mass and the first church, let us follow him on his momentous journey. Leaving the lake front on the

eleventh of December his canoe was drawn upon the ice up the Chicago River two leagues to a point now marked by the junction of Robey Street and the Drainage Canal. There he was obliged by sickness to stop, and, in a cabin prepared by his companions, he lived from the 12th of December, 1674, to the 29th of March, 1675. This cabin became his pastoral residence and church. Here he celebrated Mass every day without exception, though very ill.

"The Blessed Virgin Immaculate has taken such care of us during our wintering that we have not lacked provisions and have still remaining a large sack of corn with some meat and fat. We also lived very pleasantly for my illness did not prevent me from saying Holy Mass every day." Thus his journal.

Here, too, Pierre and Jacques went to confession and communion twice each week, and here the entire congregation joined in a Novena.

Here, too, came a physician, a devout and learned man, but whose name no man knows, to help the suffering missionary and "make his devotions" and to disappear from history forever.

His strength sufficiently restored, Father Marquette starts to the great village of the Illinois, to which he had promised, on the occasion of his former visit in 1673, to return and establish the Church. Arriving at his destination on April 8th he set about his object with haste for he knew his days were numbered. For three days he went into the cabins of the natives to prepare them for the momentous event. But Father Claude Dablon, the superior of the mission at the time, has told the story best:

"On arriving at the village he was received as an angel from Heaven. After he had assembled at various times the chiefs of the nation, with all the old men, that he might sow in their minds the seeds of the Gospel, and after having given instructions in the cabins, which were all filled with a great crowd of people, he resolved to address all in public, in a general assembly which he called together in the open air, the cabins being too small to contain all the people.

"It was a beautiful prairie close to the village which was selected for the great council; this was adorned after the fashion of the country by covering it with mats and bear skins. Then the Father having instructed them to stretch out upon lines several pieces of Chinese taffeta, attached to these four large pictures of the Blessed Virgin, which were visible on all sides.

"The audience was composed of 500 chiefs and elders, seated in a circle around the father, and of all the young men who remained standing. They numbered more than 1,500 men, without counting the women and children, who are always numerous,—the village being composed of 500 or 600 fires.

"The Father addressed the whole body of people and conveyed to them ten messages, by means of ten presents which he gave them. He explained to them the principal mysteries of our religion, and the purpose that had brought him to their country. Above all he preached to them Jesus Christ on the very eve

of that great day (Good Friday) upon which He had died upon the Cross for them, as well as for all the rest of mankind. THEN HE SAID HOLY MASS."

Thus was established the Church in Mid-America. A word of its development:

THE PROVERBIAL MUSTARD SEED

Wars amongst the Indian tribes resulted in the docile Illinois being pushed southward and the mission established by Father Marquette was carried with them to the new Kaskaskia in what became Randolph County, some seventy-five miles south of the now flourishing city of St. Louis. This new establishment became the permanent seat of the Church in Mid-America and so remained for more than one hundred years. The sublime story of the Church during these years is told in detail in the reports of the martyrs and confessors who succeeded Father Marquette in the mission and Church of the Immaculate Conception of the Blessed Virgin Mary, founded and named by him. Reuben Gold Thwaite has rendered a signal service to mankind in the collection and publication of these letters. There is space here but to say that the Marquette foundation still stands. That the State, indeed a large part of the nation, was built around it, and that the Church grew out from it to the Gulf southward, the Canadian border north, to the Alleghenies eastward and to the Rocky Mountains west. The written parish records in nineteen volumes, covering the pre-Revolutionary period, are beyond doubt the most interesting documents of a private character to be found in the United States. By degrees in the latter part of the eighteenth century the thriving new Catholic city of St. Louis became a more populous place and when a bishop was appointed St. Louis was named as the city. Church history centered around that city therefore from the year 1827. It was the Bishop of St. Louis, therefore, that became charged with the development of the northern part of Illinois and of Marquette's first stopping place, Chicago.

BACK TO CHICAGO

It was inevitable that a city should grow up where the Chicago River furnished a gateway out of the Great Lakes. Traders, white and red, missionaries, travelers, everybody used the lakes and rivers as highways of transportation, and the readjustment following the Revolutionary war brought many people west. In 1804 a fort was established on the river near the lake and a settlement began to grow up around it. In 1812 the garrison and practically all of the inhabitants were foully massacred by the Indian allies of the British.

By 1813, however, there was a considerable settlement and a political division known as a town was formed. The population at this time was 90 per cent Catholic and the first Mayor, Thomas J. Owen, was a Catholic. The Town Council was largely Catholic and included John S. C. Hogan, the first postmaster.

In the year of the organization of the town, 1833, the residents assembled and drew up a petition to the Bishop of St. Louis for a priest. In response to the request, Rt. Rev. Joseph Rosati, D. D., sent John Mary Iranaeus Saint Cyr, a young Frenchman, just ordained, who established the Church in modern Chicago.

When Father Saint Cyr arrived in Chicago, May 5, 1833, a church had to be provided and in a short time a temporary chapel was built at what is now the southwest corner of Lake and State Streets, but four years later a significant change occurred. Casting about for a permanent location Father O'Meara, who succeeded Father Saint Cyr as pastor, decided upon the property at the northwest corner of Madison Street and Michigan Boulevard, purchased it and removed the little church thereto. Thus the site occupied by Father Marquette's cabin in 1674 became the first property of the Catholic Church in Chicago, and thereby hangs a wonderful tale of tremendous interest to the visitors to the Eucharistic Congress, but which will keep for a while as we glance at the progress of the Church.

Everyone knows that the nineteenth was, to say the least, an indifferent century for the Church in the United States. All the anti-Catholic movements spent themselves in assaults upon the Church, yet nevertheless she drove steadily on. As early as 1844 a bishop was required for the Illinois area and Right Rev. William Quarter, D. D., was named bishop of the diocese of Chicago with jurisdiction over the entire State. As time passed on, two, three, four, dioceses were carved out of the parent diocese and located at Alton, (since removed to Springfield) Peoria, Belleville and Rockford. In 1880 Chicago was raised to the rank of an archdiocese and the entire State constituted a province. But the greatest honor of all came when, in 1920, the Archbishop of Chicago was chosen as a prince of the Church, —George Cardinal Mundelein. As for progress it is said that the Chicago is the most numerous and the richest Catholic diocese in all the world. Its churches, schools, and charities are unsurpassed. During all the history of Chicago and of the State the Catholics have exceeded in number any other religious denomination and have equaled or exceeded the total of all other religious denominations combined. In Chicago itself it is certain that more than fifty per cent of the entire population is Catholic.

CHICAGO'S GREATEST HOLY DAY

The greatest day in all the history of Chicago's two hundred and fifty years is approaching,—the day upon which Father Marquette's, Bishop Quarter's and Cardinal Mundelein's Saviour and the Saviour of all of us will visit us specially in the Blessed Eucharist. To receive Him thousands, maybe hundreds of thousands, will come here to join us. How intimately the ceremonies and proceedings of this great congress will be linked with and woven into the history of the Church here will appear from the following:

HISTORICAL SETTING OF THE CONGRESS

Perhaps the greatest assemblage of the Congress will take place on the Lake Front, in the great modern Stadium. It was upon this self-same Lake Front that Father Marquette, two hundred and fifty years ago consecrated this land to Christ.

Succeeding ceremonies will take place at the University of St. Mary of the Lake, the wonderland of education that has arisen like magic under the hand of Cardinal Mundelein. Here history runs parallel with progress, for this same University of the Lake was first established upon the identical site of Father Marquette's cabin of 1674. For the establishment thereof the legislature of the State of Illinois passed a special charter in 1846 and the greater University of St. Mary of the Lake is operating under that identical charter. But more! The ground upon which Marquette's cabin was built, it will be remembered, became the first property of the Church in Chicago and the University of St. Mary of the Lake was established thereon. The first campus was the broad Lake Front. And, it may be said, this first property was literally transplanted to Mundelein, the new location, since the Marquette site, after having been held for more than three-quarters of a century, was sold for what seemed a fabulous price and the proceeds used in the purchase of a site for the university in the new location. The exchange was on the basis of more than a thousand acres to one. It is seen, therefore, that even the soil upon which the saintly missionary trod labored for the Church, convincing evidence of the benediction he pronounced upon our land. It is easy for us to believe that from his seat near the throne of Grace Marquette will be filled with joy on account of the special visit which Christ is to make in the Blessed Eucharist to his vineyard.

JOSEPH J. THOMPSON.

Chicago

THE HISTORY OF THE HOLY EUCHARIST

In the year 1873 a discovery of momentous importance was made in the Monastery of the Holy Sepulcher at Constantinople. An old manuscript volume was found there. Among the writings contained in it was a copy of a little book which had once been popular in the early Church and is freely quoted in the literature of that period. Like many other treasures, it disappeared from sight and was finally lost in the course of the centuries.

The book was discovered by the Greek Metropolitan Bryennios, who ten years later published it, producing a sensation in the theological world. It is now generally believed to have been written sometime between the years 80 and 100 of our era. Certainly it is the earliest Church manual in our possession. Eminent authorities consider it to be in fact the oldest work extant, after the New Testament itself.

The book is known under the significant title, "The Doctrine of the Apostles," in Greek "Didache." St. Athanasias, who died as late as the year 373, still mentions it in connection with the canonical Scriptures—not as included among them, but as a work which "the Fathers appointed to be read by those who have lately approached the Church and who are eager to be instructed and to learn pious doctrine." (Ep. xxxix.)

What particularly interests us here is the information contained in it regarding the Eucharist. This information was in no way meant to be complete. The essentials of the Liturgy, in which the reader of that day had been carefully drilled, are purposely omitted, as also any reference to the institution of the Holy Eucharist, the account of which could be gathered from the Scripture. Much, however, can be learned from the tiny volume.

The regular day for the assembly of the Faithful is given there as Sunday, "the Lord's Day," when all were present at the Eucharistic Sacrifice and received Holy Communion, after having first made their confession "in church" and composed whatever quarrels they may have had with each other. The Mass was doubtless still referred to at that time as the Breaking of Bread, but the word Eucharist ("Thanksgiving") was fast coming into common use. Both expressions, "to break bread" and "to give thanks," which at this period had direct reference to the Holy Mass, are found grouped together in the following quotation from the Didache:

"On every Day of the Lord (Sunday), after assembling, *break bread and give thanks* (i. e. offer the Divine Sacrifice), after you have confessed your sins that your *Sacrifice* be pure. Let no one who has a quarrel with his brother appear with you until after reconciliation, so that your *Sacrifice* may be undefiled. For the Lord hath said: 'In every place there is sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles.' " (Ch. xiv.)

Written in the first century, this expresses the doctrine intelligible to every Catholic today. Even the Prophecy of Malachias (i. 11), on the Sacrifice of the Mass, is quoted precisely as it would be today by any modern Catholic author. The reference to confession before Mass is clear, if we remember that no one attended the Divine Sacrifice who did not also participate in Holy Communion. Such indeed is no less the desire of the Church in our own time.

But particularly interesting is the Eucharistic passage in Chapter IX, which I shall quote immediately. The reader of my previous articles will recall how portions of the synagogue service were adapted and retained by the Apostles as an introductory service to the purely Christian Sacrifice of the Mass. In the same way we have here a prayer evidently suggested by a Jewish blessing of bread and wine. The prayer was said between the Consecration and Communion of the Mass, for it is definitely stated that the Bread was already broken, which would be true only after the Consecration had taken place. I am giving the rubrics, as I may call them, of this early Liturgy, in italics, while the prayers themselves appear in plain type:

"Concerning the Eucharist render thanks thus:

"First for the Cup: We give thanks to Thee, Our Father, for the holy vine of Thy servant David, which Thou hast shown us through Thy servant Jesus. Glory be to Thee forever.

"But for the broken Bread: We give thanks to Thee, Our Father, for the life and wisdom Thou hast shown us through Thy Servant Jesus. Glory be to Thee forever.

"As this broken Bread was scattered over the hills and was gathered together and made one, so may the Church be gathered from the ends of the earth into Thy Kingdom. For Thine is the glory and power through Jesus Christ forever."

The loaf, now changed into the Body of Christ, had originally been composed of countless grains gathered from all the hills where the wheat once waved and rippled in the sun. So into God's Church were to be gathered the people from the ends of the earth to form one

Kingdom, one mystic body of Christ. Such is the beautiful Eucharistic symbolism of that prayer. And the writer then continues:

"But let no one eat or drink of our Eucharist except those who are baptized in the name of Jesus. For because of this the Lord said: Do not give holy things to dogs." (Ch. iv.)

While the earliest date credibly assigned to this document is the year 80, yet the prayers I have quoted must have been familiar before that time, and were evidently in use when this booklet was composed. Apparently they were purely local and soon completely disappeared. Yet even here we meet with expressions that sound familiar to us, such as "Glory be to Thee forever," and "Through Jesus Christ, etc."

Notice may have been taken of a peculiar inversion of the order, the Chalice being mentioned before the Broken Bread. This may be accounted for in various ways, and may simply have been the work of the transcriber. After all, the same inversion can be found in St. Luke.

The tenth Chapter of the Didache gives us another prayer of thanksgiving. This to me seems clearly intended as a transition from the *Agape* to the Mass. It is introduced by the rubric: "After you are filled give thanks in this wise." Naturally it refers to the love feast that preceded the Eucharist. The transition itself from the corporal to the spiritual banquet is contained in the passage:

"Thou Almighty Lord hast created all things for Thy Name's sake, and Thou hast given men food and drink to enjoy that they may give thanks to Thee. And Thou hast given spiritual food and drink, and life everlasting."

Moreover to the prayer is added a summons to prepare to receive Holy Communion in the Mass which was evidently to follow:

"Let grace come, and let this world pass away. Hosanna to the God of David. If anyone be holy, let him approach. If he be not, let him repent. Maran-atha. Amen."

Maran-atha is an Aramaic word meaning "Our Lord comes." It can in fact be made a most fervent Communion prayer in itself—an act of living faith in the Divine Presence, an act of hope that we shall receive all bounties with the coming of the Eucharistic God and an act of charity or love because it expresses the longings of the soul for Him. *Maran-atha!* Christ our Lord comes to us!

We have retained in our Mass two of the three foreign words used in this short passage, namely: "Hosanna" and "Amen." It seems a pity that we have lost that other beautiful expression which is so rich in its content. But there is much else in the last prayer familiar to us.

To me one of the most striking sentences in our liturgy of the Mass are the words, "We give Thee thanks for Thy great glory," our own prayer of thanksgiving in the Gloria. Yet precisely this same turn of thought will be found in the thanksgiving prayer of the first century. There it runs: "We give Thee thanks because Thou art mighty, Glory to Thee forever!"

From all that has been said it can be concluded that we have here certain liturgical prayers though probably confined to a limited number of churches in a definite locality. Sunday is seen to be the day when all the faithful hear Mass and receive Communion. The Mass is declared to be a true sacrifice. Baptism and confession of the sins committed thereafter are required as a condition for receiving the Eucharist. Incidentally we learn of Christ's visible Kingdom, the Church made up of many members from all parts of the earth, and are told of the appointment of "bishops and worthy deacons" who shall serve the altar. The *Agape* still precedes the Eucharist.

But there is another ritual reference in the Didache that must not be overlooked. It is contained in a brief sentence that follows the long prayer of thanksgiving: "But let the prophets give thanks as much as they will."

Perhaps the reader may at once sense the significance of these words. They imply that the liturgy from which the author of the Didache quoted belonged to the period of transition from what has been appropriately called the liturgy of the Holy Ghost to the set and formal liturgy of later days. It is midway between the earliest Apostolic times when the prayer of the celebrant depended largely on the inspiration of the moment, and the next few centuries when Mass-books, indeed, had not yet been written for use at the altar, but when the entire liturgy became more and more unvarying in the West and in the East.

In the present instance set prayers are already assigned, and yet the "prophets" are still free, as in Apostolic times, to speak out in public, during the Divine Service. They may utter the thoughts wherewith the Holy Ghost inspires them. In the liturgical descriptions that come to us from the second century no trace is any longer left of this. As Monsignor Duchesne wrote:

"It is evident that this ritual and these formularies come to us from a sphere widely different from that in which St. Justin and Clement composed their writings—from a sphere in which intense enthusiasm still prevailed. The prophets played an important role. . . . The inspiration could be felt. It sent a thrill through the souls of certain privileged persons. But the whole assembly was moved,

edified, and even more or less ravished by it and transported into a Divine sphere of the Paraclete."

The liturgical details given in the Didache may perhaps be best described as an eddy that formed outside of the normal current of liturgical development. The course of the latter we shall now follow through the period that still bordered most closely upon the Apostolic age. The two great Fathers of the Church to whom reference must be made in this connection are St. Clement of Rome, who died in the year 98, and St. Ignatius of Antioch, whose martyrdom took place in the year 107.

The First Letter of St. Clement to the Corinthians is a treasured document that was long read in the churches. It has many bearings upon the Holy Sacrifice. Christ Himself, he tells us—evidently referring to some unwritten tradition of that early time—“commanded that the offerings and services should be performed, not rashly nor in disorder, but at fixed times and hours.” St. Clement further insists that each one must exactly observe “the appointed order of his services,” which of course applies in a particular way to the Mass. “The Bishops,” he writes, “have their own services designated, the priests are assigned their special places, and the deacons have their duties.”

His writings are filled with numerous liturgical formulas still in use today. They may be said to be impregnated with liturgical expressions that have remained through all these centuries. Such, for instance, is the threefold *Sanctus* and the ending: “now and for generations of generations, and for ages of ages, Amen.”

In fact when the writings of St. Clement are compared with the oldest written Liturgy or Mass we are confronted with a startling revelation. That Liturgy is now known as the Eighth Book of the “Apostolic Constitutions.” It is the first missal—to use our modern and Western phraseology—and was written out during the fifth century in Syria. Before that, so far as we know, there had been no missals or *euchologia*—the name for liturgical books of the Greek rite—such as are now used at the altar in the churches of the East and the West.

But if this had implied previously a more or less fluid and changing liturgy, yet custom had soon sufficiently stabilized and traditionalized everything. But what was none the less startling was the discovery of the remarkable likeness between the liturgical expressions of St. Clement’s Epistle and the actual formularies contained in the first written Mass known to us, as it was set down in Syria. We thus can see the close liturgical connection between the Mass of the first century and that of the fifth century, and so of our own time. “Not

only do the same ideas occur in the same order, but there are whole passages," says Adrian Fortescue, "and just those that in the First Epistle of St. Clement have most the appearance of liturgical formulae, that recur word for word in the Apostolic Constitutions."

Turning now to St. Ignatius of Antioch, Bishop and Martyr, a disciple of the Apostles, we find in his letters also many and clear references to the Holy Sacrifice. Generally, however, they are not of a liturgical nature. In particular he warns against the eucharistic services of the heretics and schismatics. "Be careful," he warns the faithful, "to use one Eucharist. For there is one Body of Our Lord Jesus Christ, and one Chalice in the unity of His Blood, and one sacrificial altar, as there is one Bishop with the priesthood and deacons." (*Phil. iv.*)

As for the heretics who fail to acknowledge that "the Eucharist is the Body of Our Saviour Jesus Christ," he bids the faithful not merely to avoid them, but to refrain from speaking to them "in public or in private" (*Smyrn. vii.*) It was thus the Apostles and the great Apostolic Fathers of the Church abhorred heresy. In the same spirit he condemns those who without due episcopal authorization would presume to offer up the Eucharist. "For no one," he explains, "can licitly celebrate except the Bishop and those authorized by him for that purpose." Such was the esteem of this first-century Father for the Holy Sacrifice of the Mass.

The Holy Eucharist, he rightly insists, is to be for us the great bond of unity. Where, indeed, are the Faithful so closely united as at Holy Mass and in the reception of the Body and Blood of Christ Jesus, in Holy Communion? How completely St. Ignatius himself was lost in the love of his Eucharistic God is plain from what he writes in his letters, whose authenticity, I may add, is beyond all doubt or question. He says:

"I care no longer for corruptible food, nor for the pleasures of this life. I desire only the Bread of God, the Bread of Heaven, which is the flesh of Jesus Christ, the Son of God, born of the race of David and Abraham. I desire the Drink of God, His Blood, which is Love incorruptible and Life without end."

There is no mistaking these words. So in our own time a St. Teresa of the Child Jesus might have sighed for her Eucharistic God. And could there be a more glorious confession of Faith in the Real Presence of Christ in the Eucharist! He is true man, as He comes to us here, for we partake of the "flesh of Jesus Christ," who is descended from David and from Abraham, while at the same time He is true God, for it is the "Bread of God" and the "Drink of

God," who is Love incorruptible—"God is love," says St. John—that is offered us here. Such was the faith of St. Ignatius in the Holy Mass and in Holy Communion.

And now, to delay no longer, tempting as these by-ways are, let us go directly to the most complete description of the liturgy of the Mass that has come down to us anywhere from the first centuries. It is found in the First Apology of St. Justin the Martyr.

St. Justin does not, like all the other writers I have so far considered, belong to the Apostolic age, and yet he closely touches upon it. He was born at about the close of the first century and lived in the half century that followed the death of St. John the Apostle. He was therefore almost a direct heir to the traditions of the Apostles. His conversion from paganism took place some time around the year 130, while he suffered martyrdom in Rome at about the year 167. He was the most prominent apologist of the early Church, having addressed two defenses of the Faith,—“Apologies” they are called,—to different Roman Emperors. He also took up the controversy with the Jews and wrote his “Dialogue with Trypho,” who in later years was described as the most prominent Jew of St. Justin’s time. These are the only works of Justin that now remain to us, although he wrote many more. It is the First Apology to which I shall confine myself here.

Long before the date of this Apology, which was written about the middle of the second century, the pagans had observed the Christian assemblies and regarded them with supreme distrust. A letter is still extant which was written by the pagan Governor of Bithynia, Pliny the Younger, to his imperial master, Trajan, about the year 112. Pliny summarizes the information gathered from Christians who had apostatized under torture. Being a pagan, he naturally did not understand what was told him about the Christian services, and possibly did not care very greatly. What he does report is that the Christians were wont to meet “before daybreak” for their devotions, and that later they came together again to “eat food.” It is this latter reference which alludes to their Mass and Communion, and possibly also to the *Agape*.

The Emperor Trajan here in question was the same under whose reign St. Ignatius of Antioch had been torn by the teeth of wild beasts, but the report of Pliny could add nothing to confirm the monarch’s evil suspicions.

It was perhaps some forty years after the events just described that Justin addressed his First Apology to the Emperor Antoninus Pius, to his adopted son and to the Roman Senate. His purpose was

to dispel the very same suspicions against Christians that still were alive in the minds of rulers and people. The best way to do this, Justin believed, was to make a full statement of the truth. Among other things, he consequently describes, rather minutely, what took place at the Christian assemblies—namely, the offering of the Holy Sacrifice of the Mass and the reception of Communion.

St. Justin first gives an account of the Divine Sacrifice, then explains its meaning and institution, and after that returns to repeat his description of the Mass with the addition of new details. Being a philosopher, versed in all the subtleties of Greek thought, he was most likely to obtain a hearing and avert further persecution of the Christians. That was his immediate aim while ultimately he desired the conversion of well-meaning pagans.

In giving his report I shall try to present it as a single account, rearranging the various passages so as to give a chronological narrative. This, of course, will do no injury to the statement of facts. Naturally we are not to look here for a perfect and complete liturgical manual upon the Mass, but merely for such salient points as might satisfy and instruct the pagan mind. Since the passages quoted are all from sections LXV to LXVII of the First Apology, no further references will as a rule be necessary.

“On the day named after the Sun,” says Justin in the very last of the sections I have just mentioned, “all who live in the towns and in the country assemble in one place.” It is the Sunday Mass, already familiar to us from the Didache, and from the Epistles of St. Paul. Two reasons for the choice of this day are given by Justin. He writes:

“We all come together on the Day of the Sun because that is the first day, on which God, transforming darkness and matter, made the world.” That is the first reason. The second which he offers presents us with the real historic ground for the change from Sabbath to Sunday. “And Jesus Christ, Our Saviour,” he says, “on the same day rose from the dead. For they crucified Him on the eve of the day of Kronos. On the day after that of Kronos, which is the day of the Sun, He appeared to the Apostles and disciples, teaching them the things which I here offer for your consideration.”

Of the events which took place at these Sunday meetings—let us say about the year 150—we have the two brief descriptions to which I have previously referred. We are at the outset introduced to the assembled Faithful in company with the newly baptized convert who before had evidently not been permitted to attend Mass. But now, “thus cleansed,” and admitted into the Church, is led in to “those

who are called the brethren, where they are come together to say common prayers with eager devotion.” These prayers are said, Justin further explains, “for ourselves, for him who has received the light (the newly baptized convert), and for all others everywhere, that after having learned to know the truth we may be found in deed good workers and faithful keepers of the Commandments, and thus come unto eternal salvation.”

That is St. Justin’s first description of the introductory part of the Mass, preceding the Offertory. Further details, however, are added to it in his second description, where he returns to the same portion of the Eucharistic service and explains:

“The commentaries of the Apostles on the writings of the Prophets are read as long as time permits. Then, when the lector has ended, he who presides (the Bishop is referred to by this expression) warns and exhorts us in a speech that dwells on the admirable truths brought to mind (by the reading). Then we all stand and send up our prayers.”

The nature of these prayers has previously been described. St. Justin adds: “When our prayers have been said we greet each other with a kiss”—it is the “kiss of peace” which is mentioned in the Sacred Scriptures.

Putting together these details we recognize the first part of our own Mass services, with merely accidental differences. The Faithful participated then more fully in the “common prayers” than is now the case, but the whole trend of our modern liturgical movement in the Church today is to bring back these conditions, that the people may again participate as far as possible in the prayers recited at the altar by the priest. We have the reading also, which is now known as the Gospel and Epistle. Although these are read by the celebrant at the altar, the people can follow them in the pews. At solemn High Masses the Deacon and Subdeacon fulfill the same function as the reader. The sermon, too, ordinarily turns upon the Gospel read for the day. Finally, while reciting the prayers of the Mass, the priest still stands as in the days of the Apostles and of St. Justin, although kneeling for prayers has become the more ordinary position for the laity.

We see, then, that the portion of our Mass liturgy preceding the Offertory is substantially the same as it was in the middle of the second century, even as then it was still substantially the same as it had been in the days of the Apostles. In a word, there have been constant differences in minor details, but an equally constant uniformity of type and general outline through the centuries, no matter

by what name the Divine Sacrifice may at any period have been called.

That the substance of the Mass from the Offertory to the Communion is the same everywhere and at all times, needs no demonstration. It would not be the Divine Sacrifice if the Consecration and Communion as instituted by Christ were omitted. Yet even here there may be many differences in non-essentials. But what is most impressive is not the difference we may observe but the wonderful uniformity with which Christ's command regarding the Holy Mass is carried out through all the centuries from the first to the latest, in which we live: "Do this in commemoration of me."

Again St. Justin has two distinct descriptions of the Mass proper. Both of these I shall here quote in their entirety, but before doing so a short word of explanation may be necessary.

The reader unacquainted with the difference in terminology may be greatly perplexed at what in itself is perfectly plain to the initiated. The word "Mass" cannot of course occur at this period, nor yet the Eastern term for the Divine Sacrifice, the Liturgy or *Liturgia*. The common name in the Apostolic age was the Breaking of Bread. On all this I have dwelled at length in the preceding articles. To "break bread" ordinarily implied the same as in our day the expression to "say Mass." In the period with which now we deal, another expression, however, had apparently become more common.

Reading St. Justin and the writers nearest to his time, we find that the term used by them for the Mass as the "Eucharist," which when translated into English simply means the "Thanksgiving." Hence also the expressions to "make thanksgiving," to "render thanks," etc., are, in this context, equivalently the same as to "break bread" or to "say Mass." A slight limitation may perhaps be placed here, in as far as to "give thanks" may often have been taken somewhat more restrictedly, referring to the portion of the Mass beginning with what we now call the Preface and including the Consecration and the celebrant's Communion. All this may be found summed up under the simple expression: "The Thanksgiving (Eucharistic) Prayer."

With these explanations made, I shall proceed at once to the first of the two Mass descriptions I have mentioned, inserting, where necessary, the modern equivalent for the technical term used by St. Justin. This is not reading my meaning into the words of St. Justin, since in plainest terms he elsewhere tells us that what here takes place is the conversion of the bread and wine into the Body and Blood of Christ. So, therefore, in the first description we read:

"Then bread and a cup of wine are brought (as at our Offertory) to the one presiding among the brethren (the Bishop), and he, taking them, sends up praise and glory to the Father of all through the name of the Son and of the Holy Ghost, and *makes Thanksgiving* at length because we are granted these favors by Him (i. e. 'makes the Eucharist,' namely, beginning with the Eucharistic prayer of Thanksgiving and including the Consecration and the celebrant's own Communion). When he has ended the prayers and Thanksgiving ('the Eucharist,' i. e. the Mass proper), all the people present cry Amen. But the word 'Amen' in the Hebrew language means 'so be it.'

"And after the one presiding (the Bishop) has made Thanksgiving (i. e. recited the prayer of thanksgiving, consecrated and communicated himself) and all the people have cried out, those who are called by us deacons give to each one present share in the Eucharistic (i. e. Consecrated) Bread and Wine and water (i. e. the wine was mingled with water before consecration, just as is still done in every Mass today) and carry them to those who are absent."

It must be remembered that not more is stated here than it was suitable to mention to a pagan reader. The second description is more brief. It reads:

"When we have finished the prayer (including the whole introductory part of the Mass already described), bread is brought up, and wine and water. Then the one presiding sends up prayers and likewise Thanksgivings (again including all the essentials of the Sacrifice), as far as he has power, and all the people cry out, saying, Amen. Then each one receives a share in the distribution of the Eucharist, and it is taken to the absent by the deacons."

If we reflect for a moment we shall realize that the language of St. Justin in speaking of the Blessed Sacrament is really our own, except that we have given an even wider application to the word "Thanksgiving." We now comprehend under it the entire Sacrament, which we simply call the Eucharist, meaning nothing else, when translated, than the Thanksgiving. So, too, we speak of the Eucharist Sacrifice, the Eucharistic Bread, meaning the Thanksgiving Sacrifice, the Thanksgiving Bread. In a word, St. Justin is in reality using the language of the Catholic writer of today. That he also understands the nature of the Eucharist precisely as we do is plain from his explanation of the Eucharist given to the Emperor Antoninus Pius in the same chapter from which I have been quoting. He says:

"And this Food is called by us Eucharist, of which no one else may have a share except he who believes that our teaching is true and who has been cleansed by the washing (Baptism) for the forgiveness of sins and regeneration, and who so lives as Christ taught."

In other words, to receive Holy Communion we must have first received the Sacrament of Baptism and must not be conscious of any mortal sin. He continues:

"For we do not receive these things as common bread or common drink. But as Jesus Christ Our Saviour was made flesh by a word of God, assuming human flesh and blood for our salvation, so by a word of prayer that comes from Him (the prayer at the Mass including the divinely given words of Consecration) the food, whereby our flesh and blood are nourished, made a Eucharist (i. e. transsubstantiated at the Mass), is changed into the Flesh and Blood of the Incarnate God."

I have tried in this translation to make plain the sense of the original text. Whatever difficulties it contains, the one point of consequence is perfectly clear, that what we receive in Holy Communion is really the Body and Blood of Christ.

To make this still more palpable, so that even the pagan Emperor could not fail to understand the transsubstantiation that here takes place, i. e. "the change" from ordinary food into the Flesh and Blood of the Saviour, St. Justin explains for him the Institution itself of the Eucharist:

"For the Apostles, in the commentaries made by them, which are called Gospels, have handed down that in such wise they were taught: that Jesus, having taken bread and having given thanks, said: *Do this in memory of Me: This is My Body.* And in the same way, having taken the cup and having given thanks, He said: *This is My Blood,* and gave to them only."

There in briefest words we have in substance the Institution of the Eucharist: the Command to repeat what Christ had done, the real change of the bread into His true Body and of the wine into His true Blood, and finally the Communion, which can be given to the Faithful only. So every page of these earliest Christian writers strengthens our faith. We know that we are one with the Apostles, one with the Fathers of the Church, one with the legions of the Martyrs and Confessors who have all partaken with us of the self-same Divine Banquet, of the Body and Blood of Jesus Christ, the Incarnate God, Our Redeemer.

The liturgy of the Mass depicted for us by St. Justin, the Martyr, closes with the contribution of alms for the poor and needy. He concludes:

"But the wealthy people who wish to do so give what they please, each one as he likes. What has been thus collected is given over to the one who presides (the Bishop), who supports orphans and widows, and those who are in straits through sickness or any other cause, and prisoners and strangers in their travel. In general he is the protector of all who are in want."

So throughout the centuries the Church has continued her works of corporal mercy that are the outgrowth of that charity which is begotten and nourished by the Eucharist.

To resume then, let me give in brief the Mass liturgy as observed in the days of St. Justin, the middle of the second century, a period which stood in closest connection with the traditions and customs of the Apostles. The Faithful gathered on Sunday, those not yet baptized were evidently excluded. There was reading from the Sacred Books, including the Epistles of the Apostles. A sermon by the celebrant followed on what was practically the text of Gospel or Epistle. Then prayers were said by him, with the entire congregation standing and joining in. Finally the kiss of peace was given by the Faithful to each other. So the first part of the Mass concluded.

Next the elements for the Holy Sacrifice were brought in: bread, wine, and water—the latter to be mingled with the wine, since there is question of the Consecration of the bread and wine only. Then came the Thanksgiving, beginning with what today we call the Preface and including all the integral and essential parts of the Mass. When prayer corresponding to our Preface had been recited, the Consecration and the Communion by the celebrant followed in due course. This is clearly understood, since mention is immediately made concerning the distribution of the Bread and Wine, that had been consecrated at the Mass. All the Faithful, without exception, participated in the Body and Blood of Christ, after a prayer of intercession had been said for them, to which all with one voice responded, "Amen."

When Holy Communion had been distributed under both forms by the deacons, the latter went forth to bring it also to those who through sickness, or possibly imprisonment for their Faith, could not be present at the Holy Sacrifice. The people, with all the fervor of their heart, welcomed the Divine Guest who had deigned to come to them. But they also remembered their brethren who stood in need. Those who were able gave of their means to the fund which the

Bishop administered, for he was the protector of all in want. So, then, the Faithful might piously return to their homes. Mass was over.

The details offered by other writers of this period fit in with the picture St. Justin has sketched. There is one author in particular whose writings contain many passing references of a liturgical nature. It is the Martyr St. Irenaeus, who still flourished towards the end of the second century. He himself tells us that he had learned his doctrine from the lips of St. Polycarp, who in turn had directly received it from the Apostle St. John and from others "who had seen the Lord." We are therefore kept by him in close touch with the age of the Apostles. In fact, it may be well to quote here the famous letter which Irenaeus wrote to Florinus, since it will serve as the best illustration of how faithfully and carefully the doctrine of Christ and His Apostles was preserved in Catholic tradition by the men of this period. The Saint tells Florinus:

"When I was a boy I saw thee in Asia with Polycarp. . . . I am able to describe the very place in which the blessed Polycarp sat as he discoursed . . . and the accounts which he gave of his intercourse with John and with the others who had seen the Lord, and concerning His miracles and teachings, having received them from eye-witnesses of the Word of Life. Polycarp related all things in harmony with the Scriptures.

"These things were told me by the mercy of God, and I listened to them attentively, noting them down, not on paper but in my heart."

Irenaeus quotes the words of the Consecration, and sees in the Holy Mass, or "Eucharist" as he too calls it, the verification of the clean Oblation foretold by Malachias. He alludes to sermon, hymns and Offertory. In particular he inveighs against the heretics who from the days of the Apostles have always been at work seeking to tear the seamless robe of Christ.

"The Jews no longer offer sacrifice," he says, "as for the heretics, how can they give assurance that the bread over which Thanksgiving has been made (i. e. the Eucharistic prayers and words of Consecration have been spoken) is really the Body of their Lord, and the chalice His Blood, when they do not recognize Him as the Son of their Creator?" (*Adv. Haer.*)

There is plainly no doubt in the mind of St. Irenaeus that the bread and wine, as he writes further on in the same treatise, "become the Eucharist of the Body and Blood of Christ," so that these

corruptible bodies which were privileged to partake of that Divine Food, "after they have been buried and dissolved, will rise again in due course."

But there is one more detail which calls for fuller explanation. It is Holy Communion as received by the laity at this period. That the Eucharist was given to the Faithful under both species, St. Justin clearly states in the passages I have quoted. He there also specifies the function of the deacons in its distribution. For more minute particulars, however, we must turn to the writers of a somewhat later age.

In the early Church the Consecrated Bread, as we know, was broken for distribution among all those present. The Sacred Chalice may at first have been passed from hand to hand. To judge by various early references, the Broken Communion Bread was distributed either by the celebrant or by the deacons, in conformity, doubtless, with different local customs or circumstances. According to Tertullian, who was born in the year 160, the celebrant himself gave the Body of the Lord to the Faithful, the deacons presented the Chalice. We can readily understand how there may have been considerable variety in the administration of the Eucharist at this time.

Even in the early days of the Church, it would seem, the Consecrated Bread was given directly into the hands of the Faithful. The women, according to a somewhat later account, covered their hands with a small linen cloth and thus received the Lord, as today the Sacred Body rests on the corporal. The men certainly received the Consecrated Bread on their bare hands. Both men and women then gave Holy Communion to themselves, even as does the priest.

Tertullian alludes to the great care taken by the Christians that no particles should fall to the ground. St. Cyprian, a little later, gives the instance of a man who "received his share of the Sacrifice celebrated by the priest," without having first confessed a secret sin that was still upon his conscience. As a consequence, he "could neither hold nor consume the Holy Thing of the Lord, for on opening his hand he found that he held ashes." (*De Lapsis.*)

But not only were the Faithful allowed to hold the Consecrated Bread in their hands, but they were allowed to take home the Blessed Sacrament under the species of bread, as Tertullian mentions, and there receive it fasting. (*Ad Uxor.* ii. 5.) Exhorting a Christian woman not to marry a pagan husband, he warns her of the suspicions that would be aroused in her husband's mind when he would see her communicating herself before she took any other food. And he re-

calls, in this connection, the pagan belief that the Christians received in the Eucharist "bread dipped in the blood of a child."

In the same way St. Cyprian narrates the story of a certain woman who, "when she opened her casket, in which was contained the Holy Thing of the Lord, was deterred from touching it by the flames that burst from it." (*De Lapsis.*) Elsewhere, too, St. Cyprian insists upon the reverence due the Reserved Sacrament on the part of those who carry it with them. We have here an early indication, as it were, of the now more minutely developed devotion to the Reserved Eucharist, which is practiced everywhere in the Church today. Yet the Christians of those first centuries were no less aware than we of the Divine Presence in the Sacrament that they carried with them to their homes and of which they there partook with the utmost worship and devotion. How common this practice was at any given period is quite another question, which is not so easily answered. In place of the Ciborium, containing the small consecrated Hosts in our tabernacles, wicker baskets, beautifully shaped, seem to have been very generally used in the early Church for the Consecrated Loaves.

Passing now for further details to a rather later age, we find a complete description of Holy Communion in the famous instruction to Catechumens, by St. Cyril of Jerusalem, who died in the year 386. His minute explanations of how Communion under both species was to be received by the men and women of his day, according to the ceremonies of the Church then in use, are most interesting and will help us also to understand more perfectly the Communion of the earlier period here under consideration. St. Cyril first explains the method of receiving Our Divine Lord under the species of bread:

"When you shall have heard the invitation (which was given in the words: 'Holy things for the holy; holy things for the saints'), come to the altar, not with your hands extended, or the fingers spread out (for the Sacred Body of the Lord was placed in the opened right hand); but place your left hand under your right, as if a throne on which to receive your King. After you shall have received the Body of the Lord in the hollow of the hand, answer 'Amen'."

In the reception of the Precious Blood by the Faithful, the following method is prescribed by St. Cyprian, as evidently the custom of his day:

"After the Communion of the Body of Christ, come to the Chalice of the Lord with hands joined, bow the head as an act of veneration and adoration, and say 'Amen,' in order that you may be sanctified in receiving the Blood of Jesus Christ."

It was clear, of course, to the early Christians that Communion under one form, as now prescribed for the laity, suffices. It was in this way that the first Christians themselves received it in their homes, whither it was taken by them or brought by the deacon under the form of bread alone. On the other hand, we know it also to have been given to infants under the species of wine alone, since this was obviously the more respectful way. The priest dipped his finger into the Precious Blood and a drop was placed on the infant's tongue. There is no reason why this beautiful custom could not be revived, if the Church so deemed it well for our times.

The glorified Christ, who comes to us in Holy Communion, can now no longer be divided. Whether we receive Him under the species of bread or under the species of wine, He is present whole and entire, Body and Blood, soul and Divinity. We receive neither more nor less whether He comes to us under one form only or under both. There is, of course, a special significance in the twofold Consecration at the Mass, as ordained by Christ, while the twofold Communion is likewise of obligation for the celebrant. But in regard to the laity it is left to the Church to determine what method should be followed to secure the greatest reverence for the Sacrament at any given period of time.

In every century the Church has striven to honor as best she could her Eucharistic God, from the first Masses in the Cenacle to the Eucharistic Congress at Chicago.

JOSEPH HUSSLEIN, S. J.

TO RECEIVE THE BLESSED BODY OF OUR LORD SACRAMENTALLY AND VIRTUALLY BOTH

A treatise to receive the Blessed Body of Our Lord Sacramentally and Virtually both, made in the year of Our Lord, 1534, by Sir Thomas More Knight, while he was prisoner in the Tower of London, which he entitled thus as followeth:—

They receive the Blessed Body of Our Lord both Sacramentally and Virtually which in due manner and worthily receive the Blessed Sacrament. When I say worthily, I mean not that any man is so good or can be so good, that his goodness could make him of very right and reason worthy to receive into his vile, earthly body, that Holy, Blessed, Glorious Flesh and Blood of Almighty God Himself, with is Celestial Soul therein, and with the Majesty of His Eternal Godhead: but that he may prepare himself, working with the Grace of God, to stand in such a state as the incomparable goodness of God will of His liberal bounty, vouchsafe to take and accept for worthy to receive His own inestimable, Precious Body into the body of so simple a servant.

Such is the wonderful bounty of Almighty God, that He not only doth vouchsafe, but also doth delight, to be with men, if they prepare to receive Him with honest and clean souls, whereof He saith, *Deliciae meae esse cum filiis hominum.* My delight and pleasures are to be with the sons of men.

And now can we doubt, that God delighteth to be with the sons of men, when the Son of God, and very Almighty God Himself, liked not only to become the Son of Man, that is to-wit, the son of Adam, the first man, but over that, in His innocent manhood, to suffer His painful Passion for the Redemption and Restitution of man.

In remembrance and memorial whereof, He disdaineth not to take for worthy such men, as wilfully make not themselves unworthy, to receive the self-same Blessed Body into their bodies, to the inestimable wealth of their Souls; and yet of His High Sovereign patience, He refuseth not to enter bodily into the vile bodies of those whose

filthy minds refuse to receive Him graciously into their Souls. But then do such folk receive Him only Sacramentally, and not Virtually, that is, to-wit, they receive His very Blessed Body into theirs under the Sacramental Sign, but they receive not the thing of the Sacrament, that is, to-wit, the Virtue and the Effects thereof, that is to say, the Grace by which they should be lively members incorporate in Christ's Holy Mystical Body. But instead of that live Grace, they receive their Judgment and their Damnation. And some such by the outrageous enormity of their deadly sinful purpose, in which they presume to receive that Blessed Body, deserve to have the devil (through the sufferance of God) personally so to enter into their breasts, that they never have the Grace after to cast him out; but like as a man with bridle and spur rideth and ruleth a horse, and maketh him go which way he list to guide him, so doth the devil by his inward suggestions govern and guide the man, and bridle him from all good, and spur him into all evil, till he finally drive him to all mischief, as he did the false traitor, Judas, that sinfully received that Holy Body, whom the devil did therefore first carry out about the traitorous death of the self-same Blessed Body of his most loving Master; which he so late so sinfully received, and within a few hours after, unto the desperate destruction of himself.

And, therefore, have we great cause with great dread and reverence to consider well the state of our own soul, when we shall go to the Board of God, and as near as we can (with the help of His special Grace diligently prayed for before) purge and cleanse our souls by Confession, Contrition, and Penance, with full purpose of forsaking from thenceforth the proud desires of the devil, the greedy covetousness of wretched worldly wealth, and the foul affection of the filthy flesh, and being in full mind to persevere, and continue in the ways of God, and holy cleanliness of Spirit; lest that, if we presume so unreverently to receive this precious Margarite, this pure Pearl, the Blessed Body of our Saviour Himself, contained in the Sacramental sign of bread, that like a sort of swine, rioting in the dirt, and wallowing in the mire, we tread It under the filthy feet of our foul affections, while we set more by them than by It, intending to walk and wallow in the puddle of foul, filthy sin; therewith, the legion of devils may get leave of Christ so to enter into us, as they got leave of Him to enter into the hogs of Genezareth; and as they ran forth with them, and never stinted till they drowned them in the sea, so run on with us (but if God of His great mercy refrain them, and give us

the grace to repent), else, not fail to drown us in the deep sea of everlasting sorrow.

Of this great outrageous peril, the blessed Apostle St. Paul giveth us gracious warning, where he saith in his first Epistle to the Corinthians: "*Quicumque manducaverit panem vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini*"; "Whosoever eat the Bread, or drink the Cup of Our Lord unworthily, he shall be guilty of the Body and Blood of Our Lord." Here is (good Christian readers) a dreadful and terrible sentence, that God here (by the mouth of His holy Apostle) giveth against all them, that unworthily receive this most Blessed Sacrament, that their part shall be with Pilate and the Jews, and with that false traitor Judas; sith God reputeth the unworthy receiving and eating of His Blessed Body, for a like heinous offence against His Majesty, as He accounteth theirs that wrongfully and cruelly killed Him.

And therefore to the intent, that we may avoid well this importable danger, and in such wise receive the Body and Blood of Our Lord, as God may of His goodness accept us for worthy, and therefore not only enter with His Blessed Flesh and Blood Sacramentally and Bodily into our bodies, but also with His Holy Spirit graciously and effectually into our souls, St. Paul, in the place afore remembered, saith: *Probet seipsum homo; et sic de pane illo edat et de calice bibat*; Let a man prove himself and so eat of that Bread and drink of that Cup. But then in what wise shall we prove ourselves? We may not go rashly to God's Board but by a convenient time taken before. We must (as I began to say) consider well, and examine surely what state our soul standeth in. In which thing it will be not only right hard, but also peradventure impossible, by any possible diligence of ourself, to attain unto the very full undoubted surety thereof without special revelation of God. For as the Scripture saith, *Nemo vivens scit utrum odio vel amore dignus sit* (Eccle. 7), No man living knoweth whether he be worthy of the favor or hatred of God; and in another place: *Etiamsi simplex fuero hoc ipsum ignorabit anima mea* (Job 9), If I be simple, that is to say without sin, that shall not my mind surely know. But God, yet in this point, is of His high goodness content, if we do the diligence that we can, to see that we be not in the purpose of any deadly sin. For though it may be that for all our diligence God (whose eyes pierceth much more deeper into the bottom of our heart than our own doth), may see therein some such sin as we cannot see there ourselves, for which St. Paul saith: *Nullius mihi conscientia sum sed non in hoc justificatus sum* (1

Cor. 4); In my own conscience I know nothing, but yet am I not thereby justified? Yet our true diligence done in the search, God of His high bounty so far forth accepteth, that He imputeth not any such secret lurking sin unto our charge, for an unworthy receiving of this Blessed Sacrament, but rather the strength and virtue thereof purgeth and cleanseth that sin. In this proving and examination of ourselves, which St. Paul speaketh of, one very special point must be to prove and examine ourselves, and see that we be in the right faith and belief concerning that Holy Blessed Sacrament Itself; that is, to-wit, that we verily believe that It is, as indeed It is, under the form and likeness of bread, the very Blessed Body, Flesh, and Blood of Our Holy Saviour Christ Himself, the very self-same Body, and the very self-same Blood, that died and was shed upon the Cross for our sin, and the third day gloriously did rise again to life, and with the souls of Holy Saints set out of Hell ascended up wonderfully into Heaven, and there sitteth on the right hand of the Father, and shall visibly descend in great glory to judge the Quick and the Dead, and reward all men after their works.

We must (I say) see that we firmly believe that this Blessed Sacrament is not a bare sign, or a figure, or a token of that Holy Body of Christ, but that It is in perpetual remembrance of His bitter passion, that He suffered for us, the self-same precious Body of Christ that suffered it, by His own Almighty power and unspeakable goodness consecrated and given unto us.

And this point of belief is in the receiving of this Blessed Sacrament of such necessity, and such weight with them that have years of discretion, that without it they receive It plainly to their damnation. And that point, believed very full and fastly, must needs be a great occasion to move any man in all other points to receive It well. For note well the words of St. Paul therein: *Qui manducat de hoc pane, et bibit de calice indigne judicium sibi manducat et bibit, non dijudicans corpus Domini* (2 Cor. 11); He that eateth of this Bread and drinketh of this Cup, unworthily, eateth and drinketh judgment upon himself in that he discerneth not the Body of Our Lord.

Lo, here, this Blessed Apostle well declareth that he, which in any wise unworthily receiveth this most excellent Sacrament, receiveth It unto his own damnation, in that he well declareth by his evil demeanor towards It, in his unworthy receiving of It, that he discerneth It not, nor judgeth It, nor taketh It, for the very Body of Our Lord, as indeed It is. And verily it is hard but, that, this

point deeply rooted in our breasts, should set all our hearts in a fervor of devotion toward the worthy receiving of that Blessed Body.

But, surely, there can be no doubt on the other side, but that if any man believe that It is Christ's very Body, and yet is not inflamed to receive Him devoutly thereby, that man were likely to receive this Blessed Sacrament very coldly, and far from all devotion, if he believed that It were not His Body, but only the bare token of Him, instead of His Body.

But now having the full faith of this point fastly grounded in our heart, that the thing which we receive is the very Blessed Body of Christ, I trust there shall not greatly need any great information further to teach us, or any great exhortation further to stir and excite us, with all humble manner and reverent behaviour to receive Him. For, if we will but consider, if there were a great worldly prince, which for special favor that he bare us, would come visit us in our own house, what a business we would then make, and what a work it would be for us to see that our house were trimmed up in every point to the best of our possible power, and everything so provided and ordered that he should by his honorable receiving perceive what affection we bear him, and in what high estimation we have him. We should soon see by the comparing of that worldly prince and this Heavenly Prince together (between which twain is far less comparison than is between a man and a mouse), inform and teach ourselves with how lowly, how tender loving heart, how reverent humble manner we should endeavor ourselves to receive this glorious, heavenly King, the King of all Kings, Almighty God Himself, that so lovingly doth vouchsafe to enter, not only into our house (to which the noble man Centurio knowledged himself unworthy), but His Precious Body into our vile wretched carcass, and His Holy Spirit into our poor simple soul. What diligence can here suffice us? What solicitude can we think here enough against the coming of this Almighty King, coming for so special gracious favor not to put us to cost, not to spend of ours, but to enrich us of His, and, that after so manifold deadly displeasure done Him so unkindly by us, against so many of His incomparable benefits before done unto us. How would we now labor, that the house of our soul (which God were coming to rest in) should neither have any poisoned spider or cobweb of deadly sin hanging in the roof, nor so much as a straw or a feather of any light lewd thought, that we might spy on the floor, but that we would sweep it away.

But for as much (good Christian readers) as we neither can attain this great point of Faith, nor any other virtue, but by the Special Grace of God of whose high goodness every good thing cometh. (For as St. James saith: *Omne datum optimum et omne donum perfectum, desursum-est descendens a Patre luminum.* Every good gift and every perfect gift is from above descending from the Father of Lights.) Let us therefore pray for His gracious help in the attaining of His Faith, and for His help in the cleansing of our soul against His coming, that He may make us worthy to receive Him worthily. And ever let us of our own part fear our unworthiness, and on His part trust boldly upon His goodness, if we are slow not to work with Him for our own part. For if we willingly upon the trust and comfort of His goodness leave our own endeavor undone, then is our hope, no hope, but a very foul presumption.

Then, when we come unto His Holy Board, into the Presence of His Blessed Body, let us consider His high glorious Majesty, which His high goodness there hideth from us, and the proper form of His Holy Flesh covereth under the form of bread, both to keep us from abashment, such as we could not peradventure abide, if we (such as we yet be) should see and receive Him in His own Form, such as He is, and also for the increase of the merit of our Faith in the obedient belief, of that thing at His commandment, whereof our eyes and our reason seem to show us the contrary.

And yet, for as much as although we believe it, yet is there therein many of us, that believe very faint, and far from the point of such vigor and strength, as would God it had, let us say unto Him with the father that had the dumb son: *Credo, Domine, adjuva incredulitatem meam?* (Mark 9); I believe, Lord, but help thou my lack of belief, and with His blessed Apostle, *Domine, adauge nobis fidem* (Luke 17), Lord increase Faith in us. Let us also with the poor publican, in knowledge of our own unworthiness, say with all meekness of heart, *Deus propitius esto mihi peccatori* (Luke 18); Lord God, be merciful to me, sinner that I am. And with the Centurio, *Domine non sum dignus ut intres sub tectum meum* (Math 8); Lord I am not worthy, that thou shouldst come into my house. And yet with all this remembrance of our own unworthiness, and therefore with great reverence, fear and dread for our own part, let us not forget on the other side to consider His inestimable goodness, which disdaineth not for all our unworthiness to come unto us, and to be received of us, but likewise as at the sight or receiving of this excellent memorial of His death (for in the remembrance thereof doth He thus conse-

erate, and give His own Blessed Flesh and Blood unto us), we must with tender compassion remember and call to mind the bitter pains of His most painful Passion. And yet therewith, all rejoice and be glad in the consideration of His incomparable kindness, which in His so suffering for us, to our inestimable benefit, He showed and declared toward us. So must we be sore afraid of our own unworthiness, and yet therewith be right glad and in great hope at the consideration of His unmeasurable goodness.

Luke 1.—St. Elizabeth at the visitation and salutation of Our Blessed Lady, having by revelation the sure inward knowledge that Our Lady was conceived with Our Lord, albeit that she was herself such as also for the diversity between their ages, she well might and would have thought it but convenient and meetly, that her young cousin should come visit her, yet now because she was Mother to Our Lord, she was sore amarvelled of her visitation, and thought herself far unworthy thereto, and therefore said unto her, *Unde hoc ut veniat Mater Domini mei ad me.* Whereof is this, that the Mother of Our Lord should come to me? But yet for all the abashment of her own unworthiness, she conceived thoroughly such a glad blessed comfort, that her holy child, St. John the Baptist, hopped in her womb for joy, whereof she said, *Ut facta est vox salutationis tuæ in auribus meis, exultabit gaudio infans in utero meo.* As soon as the voice of thy salutation was in mine ears, the infant in my womb leapt for joy. Now, like as St. Elizabeth, by the spirit of God, had those holy affections both of reverent considering her own unworthiness in the visitation of the Mother of God, and yet for all that so great inward gladness therewith, let us at this great high visitation, in which not the Mother of God, as come to St. Elizabeth, but one incomparably more excelling the Mother of God, than the Mother of God passed St. Elizabeth, doth so vouchsafe to come and visit each of us with His most Blessed Presence, that He cometh not into our house but into ourself, let us, I say, call for the help of the same Holy Spirit, that then inspired her, and pray Him at this high and Holy visitation so to inspire us, that we may both be abashed with the reverent dread of our own unworthiness, and yet therewith conceive a joyful consolation and comfort in the consideration of God's inestimable goodness. And that each of us, like, as we may well say, with great reverent dread and admiration, *Unde hoc, ut veniat Dominus meus ad me;* Whereof is this, that my Lord should come unto me? And not only unto me, but also *into me*, so we may with glad heart truly

say at the sight of His Blessed Presence, *exultabit gaudio infans in utero meo*, the child in my body, that is, to-wit, the soul in my body (that should be then such a child in innocence, as was that innocent infant, St. John), leapeth, good Lord, for joy.

Now when we have received Our Lord and have Him in our body, let us not then let Him alone, and get us forth about other things, and look no more unto Him (for little good could he, that so would serve any guest), but let all our business be about Him. Let us by devout prayer talk to Him, by devout meditation talk with Him. Let us say with the prophet, *Audiam quid loquatur in me Dominus*, I will hear what Our Lord will speak within me. (Psalm 54.)

For surely, if we set aside all other things, and attend unto Him, He will not fail with good inspirations, to speak such things to us, within us, as shall serve to the great spiritual comfort and profit of our soul. And therefore let us with Martha provide, that all our outward business may be pertaining to Him, in making cheer to Him, and to His company for His sake, that is, to-wit, to poor folk of which He taketh every one not only for His disciple, but also as for Himself. For Himself saith: *Quamdiu fecisti uni de his fratribus meis minimis mihi fecistis* (Math. 25); That, that you have done to one of the least of these, My brethren, you have done it to Myself. And let us with Mary, also sit in devout meditation, and hearken well what Our Saviour, being now our Guest, will inwardly say unto us. Now have we a special time of prayer, while He that hath made us, He that hath bought us, He whom we have offended, He that shall judge us, He that shall either damn us, or save us, is of His great goodness become our Guest, is personally present within us, and that for none other purpose, but to be used unto for pardon, and so thereby to save us. Let us not lose this time, therefore, suffer not this occasion to slip, which we can little tell, whether ever we shall get it again, or never. Let us endeavor ourself to keep Him still, and let us say with His two disciples that we are going to the Castle of Emmaus: *Mane nobis-cum Domine* (Mark 14). Tarry with us, good Lord, and then shall we be sure that He will not go from us, but if we unkindly put Him from us. Let us not pray, like the people of Genesareth, which prayed Him to depart out of their quarters, because they lost their hogs by Him, when instead of hogs, He saved the man out of whom He cast a legion of devils, that after destroyed the hogs. Let not us likewise rather put God from us by unlawful love of worldly winning, or foul filthy lust, rather than for the profit of our soul to

forbear it. For sure may we be, that when we are such, God will not tarry with us, but we put Him unkindly from us. Nor let us not do as did the people of Jerusalem, which on Palm Sunday received Christ royally and full devoutly, with Procession; and on the Friday after put Him to a shameful Passion. On the Sunday cried, *Benedictus qui venit in nomine Domini*, Blessed be He that cometh in the name of Our Lord, and on the Friday cried out: *Non hunc sed Barabbam* (Mark 21, Mark 13, Luke 19, John 12). We will not have Him but Barabbas. On the Sunday cried, *Hosanna in excelsis*, and on the Friday, *Tolle, Tolle, Crucifige Eum*.

Sure, if we receive Him never so well, nor never so devoutly at Easter, yet whensoever we fail after to such wretched sinful living as casteth our Lord in such wise out of our souls, as His grace tarryeth not with us, we show ourself to have received Him in such manner as those Jews did, for we do as much as in us, to Crucify Christ again: *Iterum* (saith St. Paul), *crucifigentes filium Dei* (Heb. 6).

Let us (good Christian readers) receive Him in such wise, as did the good publican, Zacchaeus, which when he longed to see Christ, and because he was but low of stature, did climb up into a tree. Our Lord seeing his devotion called unto him, and said: "Zachee, come off and come down, for this day must I dwell with thee." And he made haste and came down, and very gladly received Him into his house. But, not only received Him with a joy of a light and fond feeling affection, but that it might well appear that he received Him with a sure, earnest, virtuous mind, he proved it by his virtuous works. For, he forthwith was contented to make recompense to all men that he had wronged, and that in a large manner; for every penny a groat, and yet offered to give out also forthwith the one-half of all his substance unto poor men, and that forthwith also; by and by, without any longer delay. And, therefore, he said not, Thou shalt hear, that I shall give it, but he said: *Ecce dimidium bonorum meorum do pauperibus*. Lo, look good Lord, the one-half of my goods I do give unto poor men.

With such alacrity, with such quickness of spirit, with such gladness and such spiritual rejoicing as this man received Our Lord into his house, Our Lord give us the Grace to receive His Blessed Body and Blood, His Holy Soul and His Almighty Godhead both, into our bodies and into our souls, that the fruit of our good works may bear witness unto our conscience, that we receive Him worthily and in

such a full Faith, and such a stable purpose of good living, as we be bounden to owe. And then shall God give a gracious sentence, and say upon our soul, as He said upon Zacheus: *Hodie salus facta est huic domui* (Luke 19); This day is health and salvation come unto this house; which that Holy Blessed Person of Christ, which we verily in the Blessed Sacrament receive, through the merit of His bitter Passion (whereof He hath ordained His own Blessed Body in that Blessed Sacrament to be the memorial), vouchsafe good Christian readers, to grant unto us all.

EDITORIAL COMMENT

Eucharistic Congress Number.—This number of the ILLINOIS CATHOLIC HISTORICAL REVIEW is devoted exclusively to the coming sessions of the Twenty-eighth International Eucharistic Congress to be held in Chicago, June 20-24, 1926.

It is entirely fitting that an historical publication should be made a vehicle for the record of this event since it is history of the first magnitude.

The Congress takes historic rank because it deals with and constitutes a reaffirmation of the first and most important principle of a two-thousand-year-old culture—Christianity. It is historical because it elicits the interest of the whole world. It is a national historic event since it brings the United States to the altitude of the European nations which have heretofore undertaken such a stupendous event. As for Chicago and its history nothing which has occurred heretofore has brought that young city into such world-wide prominence or done so much to rank it amongst the great cities of the world.

To exclude everything from this issue but Eucharistic Congress matter has, of course, interrupted our regular routine, but we feel that both readers and contributors will agree with us that such a course is fully justified.

Incidentally, special attention is asked for the quite remarkable articles contained in this number. We are very proud, justly we think, of these splendid efforts and are quite convinced our readers will fully appreciate them.

The Dominant Idea.—Who would dare forecast the results of the Eucharistic Congress? There are many reasons for believing that these results will be prodigious. Let the mind dwell upon this extraordinary manifestation and so many novel considerations present themselves as to surprise, even to astound reasonably well-informed and thoughtful people.

At the very outset one is led to wonder why, during all the years reaching from childhood to manhood and even to maturity, the tremendous significance of the Holy Eucharist has never so forcefully presented itself as it now appears, even before the notable demonstration. As members, humble or otherwise, of the body of the Church most of us have grown up and in general taken the Eucharist in Holy Communion as more or less a matter of course. On occasion, as the result of an eloquent sermon or scholarly discourse we have been especially impressed with the doctrine of the "Real Presence," the potency of the Sacrament, and the superhuman relationship with Divinity; but have not even the mere preparations, to which publicity has been given, inspired more serious thought and brought a stronger realization of the transcendency of the Eucharistic Doctrine?

Indeed, when analyzed, it becomes plain that the Holy Eucharist is the dominant idea of our civilization; for regard other cultures such as paganist or oriental as one may, so far as our civilization is concerned Christianity is the key.

Now all Christendom acknowledges the Eucharistic Doctrine and for all Christians, whether covered into the body of any church or denomination, the basic factor is the Eucharist. Take away the Eucharist from any group of

Christian principles and nothing remains. As well think of a human body without a heart as of Christianity without the Eucharist.

It is true that different teachings and practices exist in different Christian denominations but in none is it questioned that the Body and Blood of Christ are the essential sustenance of the spiritual life and the prime aid to a happy Eternity.

It is an argument of stupendous power that ever since that first Holy Thursday, when Christ took bread and wine and consecrating them said to his Apostles, "This is My Body and this is My Blood," the unwavering doctrine of the Catholic Church has been that these words were absolutely true. Through a period of nearly two thousand years that doctrine has been held and taught by the profoundest men of every age and has been the official dictum of the Catholic Church. Regard it as critics and doubters may, the Catholic Church has held Christ's words literally true and in accordance with the command of Christ to His Apostles and their successors to "do this in remembrance of Me" it remains not a theory, not a figure, not a representation but an actual fact, that throughout the world "from the rising of the sun to the going down thereof" bread and wine have been and are transformed by the power of God into the real Body and Blood of Christ. True, non-Catholic denominations have modified this doctrine in certain particulars but the Catholic Church firmly maintains it. Any reasonable person can readily see that should the Catholic Church deviate from this doctrine its fabric would crumble, nothing would remain. Indeed, every other teaching of Christianity is but incidental to this one dominating, stupendous fact. On the other hand, almost any other doctrine of religion, ethics or philosophy may be disregarded without disaster or without serious consequences; for instance, Baptism, although an essential of Salvation, may be acquired by desire, blood, fire, etc., but without belief, grounded upon faith or philosophy, in the Holy Eucharist, there is no Christian, no Catholic.

These observations are not made from a theological standpoint. This writer is not qualified to speak from any such a basis. They are intended only to emphasize the historic fact that belief in the "Real Presence" of Jesus Christ in the Holy Eucharist has been the controlling thought of our two thousand years of civilization and that all progress is built upon that basis.

What wonder then that this great conclave at which enduring and unqualified belief in the Eucharistic Doctrine is to be acknowledged and reaffirmed has stirred the whole world. Is it not plain that the Congress is to be a most important historical event?

MUSICAL PROGRAM

The Eucharistic Congress will be formally opened on Sunday, June 20, in the Cathedral of the Holy Name, by his eminence, Cardinal Bonzano, papal legate. The music on this occasion will include St. Thomas Aquinas' magnificent hymn, "Lauda Sion Salvatorem," written in the year 1264, in its original Gregorian setting, sung by the combined choirs. Pietro Yon's contrapuntal "Missa Solemnis" is to be given with chorus, orchestra, and organ, the Offertorium being Palestrina's "Sacerdotes Domini," in five part counterpoint of the fifth species.

SERVICES IN THE STADIUM

On the following morning the service will take place at the stadium, where no less than 62,000 children are slated to sing the mass known to Catholic choirmasters as the Eighth Mass on the Fifth and Sixth Modes, "De Angelis," with the Third Credo (Graduale Romanum). This is a wonderful old treasure of churchly music, and sufficiently familiar to singers and listeners alike. Accompaniments will be furnished by an out of doors organ and trumpets. Following the "Proper" Offertorium, Dr. Browne's "Panis Angelicus" will be sung.

The stadium will also be the scene of services on Tuesday. With the same accompaniment as the day before, Carnevali's "Missa Rosa Mystica" will be sung by a great choir of sisters and women of many parishes. The next day, Wednesday, will be higher educational day, and Sir John Singenberger's "Mass in Honor of St. Francis of Assisi," a melodious and effective composition, will be sung by a choir of high school girls.

The mass selected for the closing of the Congress at Mundelein, Ill., will be Refice's "Missa Choralis," written for three part, men's voices, with a unison chorus used antiphonally. Mundelein seminarians will sing the harmonies, and a group of first year philosophy students from Techny seminary the unisons. There will be an orchestra of fifty for the accompaniments.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION,
ETC., REQUIRED BY THE ACT OF CONGRESS OF
AUGUST 24, 1912,

Of ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago,
Illinois, for October 1, 1925.

STATE OF ILLINOIS, COUNTY OF COOK—ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared, Francis J. Rooney, who, having been duly sworn according to law, deposes and says that he is the business manager of the Illinois Catholic Historical Review, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Illinois Catholic Historical Society, Chicago, Ill.

Editor, Joseph J. Thompson, Chicago, Ill.

Managing Editor, Joseph J. Thompson, Chicago, Ill.

Business Manager, Francis J. Rooney, Chicago, Ill.

2. That the owner is: The Illinois Catholic Historical Society, Chicago, Ill., Rev. Frederic Siedenburg, S. J., Pres., Chicago, Ill., J. P. V. Murphy, Treas., Chicago, Ill.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:

None. Corporation not for profit.

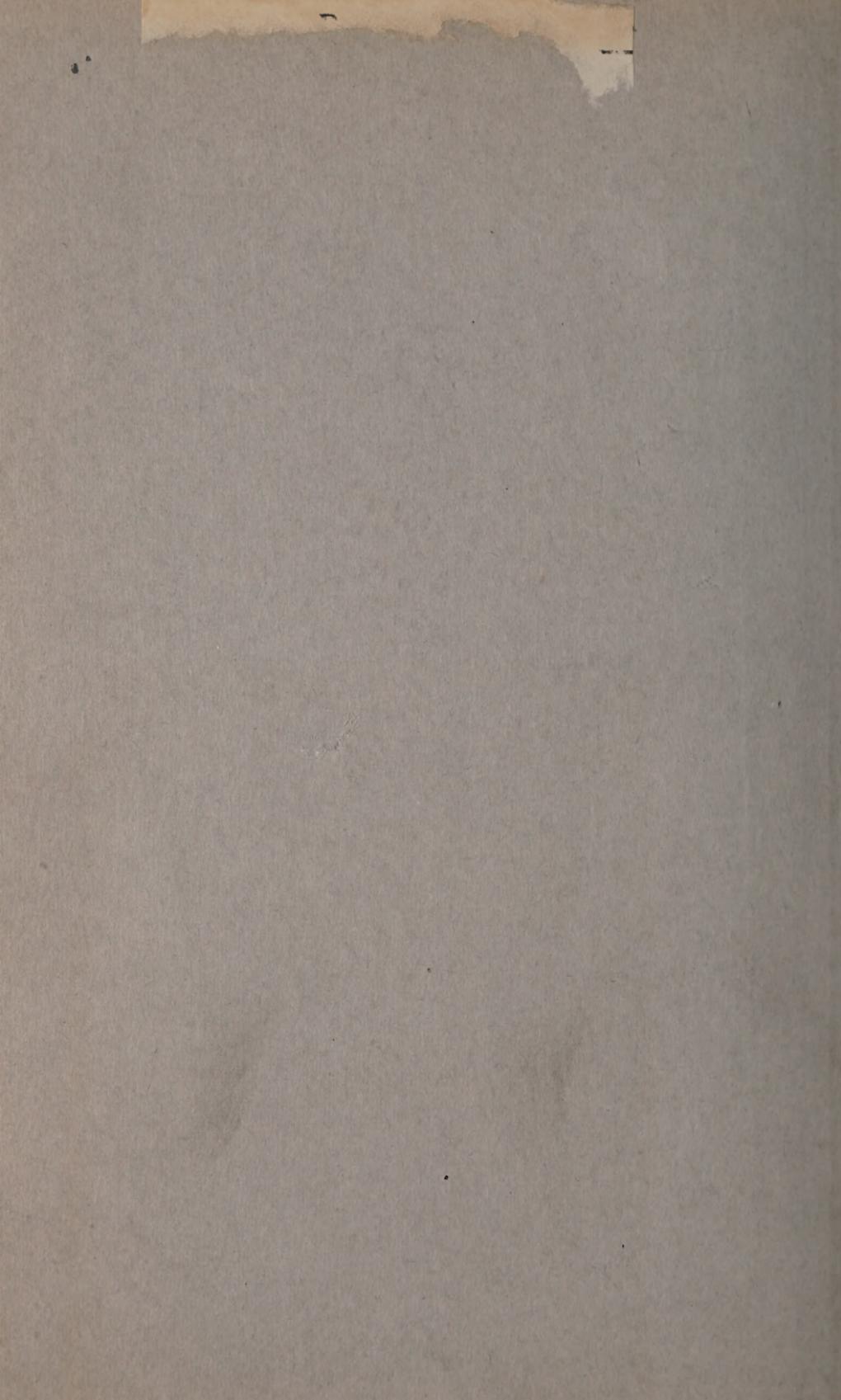
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FRANCIS J. ROONEY, Business Manager.

Sworn to and subscribed before me this 25th day of September, 1925.

ANNA ZIMMERMAN, Notary Public.

(My commission expires January, 1927.)



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